Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗ

Mr. Con. Skodros
999 South 15th East
Salt Lake 5, Utah.
4/58

THE ORTHODOX OBSERVER

ΠΕΡΙΕΧΟΜΕΝΑ

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SAINT PAUL

In preaching the Gospel in Athens, for the first time in his life, the Apostle stood alone in a world-renowned city of the West. It is true that he had turned to the Gentiles at Pisidian Antioch, but he had approached them through the synagogue. He had journeyed among the Jews of the Dispersion through Asia Minor and Macedonia; but in Athens that world was behind him and he stood alone, the first Christian missionary in the intellectual stronghold of the Roman World. I think there are few moments in the history of early Christianity more dramatic, or in their sequel more notable, than the moment when the eyes of St. Paul first saw the Acropolis.

From the book
In the Steps of St. Paul
By H. V. Morton

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΒ'. ΙΟΥΝΙΟΣ—JUNE, 1956 ΑΡΙΘΜΟΣ 435

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Τὸ ἀπαράμιλλον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς. . . . Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ . . . μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ . . . ἰδιαίτερα «κόκταιῖλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

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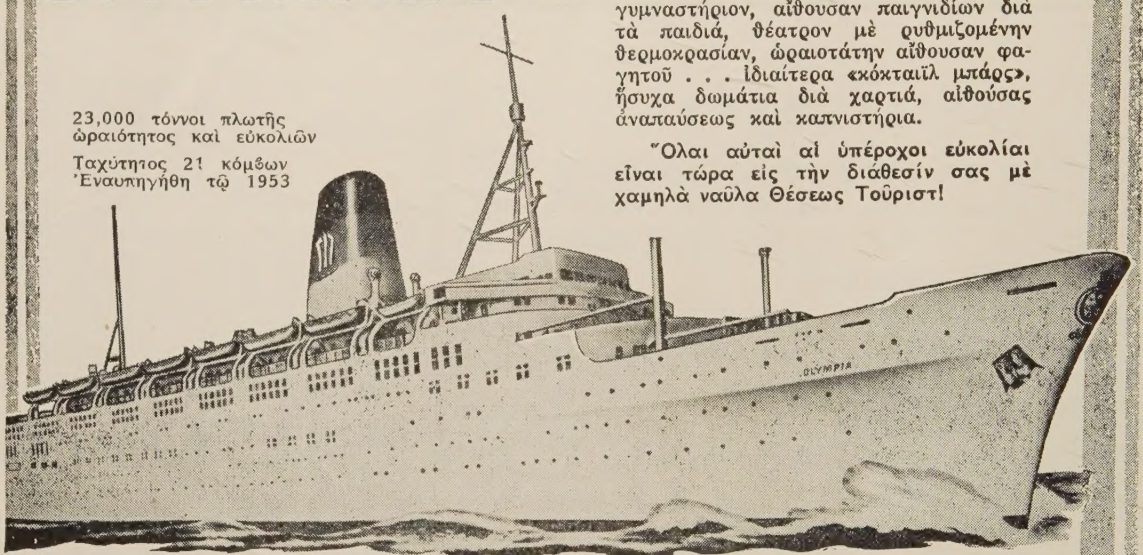

ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ
ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ

ΙΟΥΝΙΟΥ 30 — ΙΟΥΛΙΟΥ 27

ΑΥΓΟΥΣΤΟΥ 24

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου . . . καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

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Ἑλληνικὴ Ἀρχιεπισκοπὴ Ἀμερικῆς Βορείου καὶ Νοτίου

15 Μαΐου 1956

ΠΑΝΤΙ ΤΩ ΠΛΗΡΩΜΑΤΙ
τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας.

Θὰ ἑορτάσωμεν καὶ ἐφέτος τὴν Ἑβδομάδα τοῦ Ἁγίου καὶ Ἐνδόξου Ἀποστόλου Παύλου ἀπὸ τῆς 24ης Ἰουνίου, ἑορτῆς τῆς Πεντηκοστῆς, μέχρι τῆς 30ῆς τοῦ ἰδίου μηνός, ἑορτῆς τῶν Δώδεκα Ἀποστόλων τοῦ Κυρίου.

Ἀναμφιβόλως ὁ Παῦλος ὑπῆρξεν ὁ κατ' ἐξοχὴν Ἀπόστολος, ὁ πρῶτος Ἱεραπόστολος εἰς τὸν κόσμον τὸν Χριστιανικόν. Ἔξω ἀπὸ τὴν Δαμασκὸν τὸν ἐκάλεσεν ὁ Κύριος. Ὑπήκουσεν εἰς τὴν κλῆσιν τοῦ Κυρίου. Ἡ κλῆσις αὕτη, ὡς ὁ ἴδιος μᾶς λέγει καὶ πιστεύει ἀκραδάντως, ἐκ κοιλίας τῆς μητρός του ἦτο εἰς τοῦ ἐνανθρωπήσαντος Θεοῦ τὸ σχέδιον. Καὶ ἀφοῦ ἐκλήθη καὶ ὑπήκουσεν, ἐπληρώθη εἶτα καὶ Πνεύματος Ἁγίου. Ὑπὸ τὴν ἐμπνευστικὴν δὲ καὶ ζωοποιὸν ἐπίδρασιν τοῦ Παναγίου Πνεύματος πάντοτε, ἀπὸ τῆς στιγμῆς τῆς βαπτίσεώς του ὑπὸ τοῦ Ἀνανίου, διατελῶν, ἐπραγματοποίησε τὸν ἆθλον, ποὺ ἀκόμη καὶ μὲ τὰ συγκοινωνιακὰ μέσα τῆς σήμερον θεωρεῖται καὶ εἶναι κάτι τὸ καταπληκτικόν. Εἷς ἄνθρωπος κατώρθωσε νὰ κινητοποιήσῃ ὁλόκληρον τὴν τότε Οἰκουμένην. Εἷς μόνον ἄνθρωπος κατέστησε γνωστόν, γνωστότατον τὸ Εὐαγγέλιον τοῦ Ἰησοῦ Χριστοῦ, κινούμενος πρὸς πάσας γενικῶς τὰς κατευθύνσεις. Ἀρκούμενος μόνον εἰς τροφὰς λιτὰς καὶ σκεπάσματα, ὅπως τονίζει ὁ ἴδιος γράφων πρὸς τὸν μαθητήν του Τιμόθεον, μὴ ἔχων καὶ μὴ διατηρῶν κανένα δεσμὸν οἰκεῖον ἢ συγγενικόν, ἐκτιμῶν τοὺς πάντας καὶ τὰ πάντα ἀπὸ τὴν σχέσιν των πρὸς τὸ Ὕψιστον Ἀγαθόν, τὸν Ἰησοῦν Χριστόν, ἕνα μόνον σκοπὸν εἰς τὴν ἱεραποστολικήν του δρᾶσιν ἔχων, «νὰ γίνῃ τὰ πάντα τοῖς πᾶσιν ἵνα πάντως τινὰ σώσῃ» διὰ τοῦ Καλέσαντος καὶ Σώσαντος αὐτόν. Περιοχὴν τοῦ κηρύγματός του ἔκαμεν ὁλόκληρον τὸν τότε γνωστὸν κόσμον, καὶ ἀντικείμενον τῆς ἱεραποστολικῆς του δράσεως Ἕλληνας καὶ βαρβάρους, σοφοὺς καὶ ἀνοήτους, περιτετμημένους καὶ ἀπεριτμήτους, ἀνόμους καὶ ἐννόμους, δούλους καὶ ἐλευθέρους, ἄρρενας καὶ θήλεις.

Μοναδικὸν εἶναι τὸ παράδειγμα τῆς ἱεραποστολικῆς δράσεως τοῦ Παύλου. Θὰ ἠδύνατο νὰ εἴπῃ τις ὅτι ἔπρεπεν ὁ Θεὸς νὰ σαρκωθῇ διὰ νὰ σώσῃ τὸ ἀνθρώπινον· καὶ ἔπρεπε ἕνας Παῦλος νὰ ὑπάρξῃ διὰ νὰ διαδοθῇ τὸ Εὐαγγέλιον τῆς Σωτηρίας. «Παρὰ Κυρίου, ὅμως, ἐγένετο αὕτη καὶ ἔστω θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν». Τοῦ Παναγίου Πνεύματος ἡ δύναμις ἥρπασε τὸν Παῦλον ἀπὸ τὸν κατήφορον πρὸς τὴν καταστροφὴν καὶ τὸ βάραθρον. Εἶχε συγκομίσει εἰς τὴν διανοητικήν του ἀποθήκην γνώσεις πολλὰς τῆς ραββινικῆς καὶ τῆς θύραθεν παιδείας. Εἶχε προνόμια φυλετικά, πολιτικά, θρησκευτικὰ καὶ κοινωνικά. Πρὸ τῆς κλήσεώς του ὅμως καὶ τοῦ βαπτίσματος καὶ τῆς πληρώσεώς του ἐκ Πνεύματος Ἁγίου, ὅλα του τὰ προνόμια καὶ τὰ πλεονεκτήματα καὶ τὰ προσόντα καὶ αἱ κατὰ κόσμον ἀρεταὶ οὐδὲ τὴν ἐλαχίστην ἐποικοδομητικὴν ἐπίδρασιν εἶχον ἐπὶ τοῦ περιβάλλοντός του. Ἡ μεταστροφή του ἔγινε ἡ εὐτυχεστάτη ἀπαρχὴ τῆς μεταβολῆς καὶ τοῦ περιβάλλοντός του. Ὅμως, «παρὰ Κυρίου ἐγένετο αὕτη» . . . .

Ἱεραποστόλων ἔχομεν σήμερον ἀνάγκην διὰ τὴν περαιτέρω ζωὴν καὶ δρᾶσιν τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας. Δι' αὐτὸν τὸν λόγον ἐπιμένομεν νὰ ἑορτάζωμεν κατὰ τὸ δυνατὸν ἐντατικώτερον, πλατύτερον καὶ οὐσιαστικώτερον τὴν Ἑβδομάδα τοῦ Ἀποστόλου Παύλου. Διότι δι' ἡμᾶς τοὺς Λειτουργοὺς καὶ ἀκολούθους τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, τῆς ἱεραποστολικῆς, τοῦ Ἀποστόλου Παύλου τὸ παράδειγμα εἶναι ποὺ πρὸ πάντων θὰ μᾶς ἐμπνεύσῃ καὶ καθοδηγήσῃ εἰς τὸ ἔργον μας. Ἄλλοι, ἴσως, νὰ μὴ ἔχουν ἀνάγκην τῆς ἐμπνεύσεως ταύτης. Ἄλλοι ἴσως, νὰ μὴ θεωροῦν χρήσιμον τὴν καθιέρωσιν τοιαύτης ἑβδομάδος. Δὲν συμβαίνει τοῦτο δι' ἡμᾶς. Ἡμεῖς ἐπαναλαμβάνομεν ὅτι ἔχομεν ἀνάγκην ἄμεσον, ἐπιβεβλημένην, ἐπιτακτικήν, ἐπείγουσαν, ἱεραποστόλων ὄχι μόνον ἐκ τοῦ Κλήρου ἀλλὰ καὶ τοῦ λαοῦ, ὄχι μόνον ἐκ τῶν ἀνδρῶν, ἀλλὰ καὶ ἐκ τῶν γυναικῶν, ὄχι μόνον ἐκ τῶν τῆς ὡρίμου ἡλικίας, ἀλλὰ καὶ ἐκ τῶν νέων, καὶ πρὸ πάντων τῶν νέων καὶ τῶν νεανίδων. Ἡ ἔντονος παρουσία ἐν ἡμῖν τοῦ Παναγίου Πνεύματος θὰ ἀφυπνίσῃ τὸν ἱεραποστολικὸν ζῆλον διὰ τὴν ἀνάλογον δρᾶσιν. Ὁ Χριστὸς ἤδη μᾶς ἐκάλεσεν εἰς τὸ ἔργον τοῦτο, ὅταν ἐβαπτιζόμεθα, ὅταν ἐχειροτονούμεθα. Μὲ τὴν ζωήν μας τὴν πνευματικήν, τὴν προσεκτικήν, τὴν ὄντως Χριστιανικήν, ἂς ἐξασφαλίσωμεν τὴν συνεργασίαν τοῦ Παναγίου Πνεύματος.

Θερμῶς παρακαλοῦμεν τοὺς ἐν Κυρίῳ συνεργούς μας, ὅπως ὑπ' ὄψιν ἔχοντες τὴν ἀνάγκην τῆς ἱεραποστολικῆς δράσεως ἐν τῇ Ἐκκλησίᾳ, καταρτίσουν τὸ Πρόγραμμα τοῦ ἑορτασμοῦ τῆς Ἑβδομάδος τοῦ Ἀποστόλου Παύλου.

Μετὰ βαθείας πατρικῆς ἀγάπης καὶ διαπύρων εὐχῶν,

† Ὁ Ἀμερικῆς ΜΙΧΑΗΛ

OBSERVER

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EMM. HATZIEMMANUEL

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Ο ΑΠΟΣΤΟΛΟΣ

Ὑπὸ τοῦ Σεβασμ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

Θα ἑορτάσωμεν καὶ ἐφέτος τὴν ἑβδομάδα τοῦ Ἀπ. Παύλου ἀπὸ τῆς Κυριακῆς τῆς Πεντηκοστῆς, 24ης Ἰουνίου, μέχρι τῆς 30ῆς τοῦ ἰδίου μηνός.

«Σκεῦος ἐκλογῆς» ἐχαρακτήρισε τὸν Παῦλον Αὐτὸς Οὗτος ὁ Χριστός, ποὺ τὸν ἐκέρδησεν ἔξω ἀπὸ τὴν Δαμασκόν. Καὶ ἀπεδείχθη πράγματι τοιοῦτον. Ὡς ἀνεμοστρόβιλος καὶ ὡς τυφὼν κατεπολέμησε τοὺς Χριστιανοὺς καὶ τὸν Χριστόν. Καὶ μετὰ τὴν Δαμασκόν, καὶ πάλιν, ὡς ἀνεμοστρόβιλος καὶ ὡς τυφὼν περιήρχετο ὁλόκληρον τὸν πέριξ τῆς Μεσογείου κόσμον κηρύττων τὸν Χριστόν. Ὑπῆρξεν ὁ κατ' ἐξοχὴν Ἀπόστολος.

Ὁ διώκτης Σαῦλος δὲν ἦτο τοιοῦτος ἀπὸ φθόνον καὶ κακίαν πρὸς τὸ πρόσωπον τοῦ Ἰ. Χριστοῦ. Δὲν ὡμοίαζε τοὺς ἠθικοὺς καὶ οὐσιαστικοὺς αὐτουργοὺς τῆς καταδίκης καὶ ἐκτελέσεως τοῦ Σωτῆρος. Μυριάκις ὄχι. Ἐκεῖνοι θανασίμως ἐμίσουν καὶ ἐφθόνουν τὸν Χριστόν. Ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς, διότι ἦσαν υἱοὶ τοῦ διαβόλου καὶ ἦσαν πονηρὰ τὰ ἔργα των. Καὶ τὰ θαύματά Του εἶδον, καὶ τὴν προσωπικήν του δύναμιν ἠσθάνθησαν, καὶ τὴν ἀκαταγώνιστον ἐπὶ τοῦ λαοῦ ἐπίδρασίν Του αὐτοπροσώπως καὶ ὀφθαλμοφανῶς παρηκολούθησαν, ἀκόμη δὲ καὶ τὸ θαῦμα τῶν θαυμάτων Του, τὴν Θείαν Του Ἀνάστασιν ἐπίστευσαν . . . καὶ ἔφριξαν, χωρὶς ὅμως νὰ μετανοήσουν καὶ ἐπιστρέψουν. Ὁ Σαῦλος δὲν ἐδίωξε τὸν Χριστὸν καὶ τὸν Χριστιανισμὸν ἀπὸ μῖσος καὶ φθόνον καὶ κακίαν. Ἀλλὰ ἀπὸ πίστιν ἀκράδαντον ὅτι ἐκινδύνευεν ὁ Ἰουδαϊσμὸς ἀπὸ νέαν θρησκείαν, ποὺ ἐβασίζετο εἰς ψεῦδος καὶ ἀπάτην. Εἰς τὸν Ἰουδαϊσμόν, ἐξ ἀπαλῶν ὀνύχων, ἦτο ἀφωσιωμένος ὁλοκληρωτικῶς. Προέκοπτεν ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας του, περισσοτέρως ὅλων αὐτῶν ὑπάρχων ζηλωτὴς τῶν πατρικῶν του παραδόσεων. Βαθύτατα θρησκεύων. Ὅλον του τὸ εἶναι τὸ εἶχε παραδώσει εἰς τὴν προγονικὴν θρησκείαν. Ὁ Μωϋσῆς καὶ οἱ προφῆται ἦσαν δι' αὐτὸν τὸ πᾶν. Πᾶσα, διὰ τοῦτο, ἄλλη θρησκεία, ποὺ ἰσχυρίζετο μάλιστα, ὅτι ἦτο τὸ κορύφωμα τῆς ἀποκαλύψεως τοῦ Θεοῦ, ποὺ ἔδωκεν εἰς τὸν Θεόπτην ἐπὶ τοῦ Σινᾶ τὰς ἐντολάς, ἦτο ὁ μεγαλείτερος καὶ ἐπικινδυνότερος ἐχθρὸς τοῦ Ἰουδαϊσμοῦ. Αὐτὸς ἦτο ὁ λόγος, διὰ τὸν ὁποῖον ὁλοκληρωτικῶς παραδεδομένος εἰς τὴν προγονικὴν τοῦ Ἰουδαϊσμοῦ θρησκείαν, ὁλοκληρωτικῶς καὶ ἀπεφάσισεν ἐν τῇ γενέσει της νὰ καταπνίξῃ τὴν νέαν ἀντίζηλον θρησκείαν. Ὅρια διὰ τοῦτο δὲν ἐγνώριζεν ὁ κατὰ τοῦ Χριστιανισμοῦ ἀγών του. Ἦτο ἀποφασισμένος νὰ ἡσυχάσῃ μόνον ὅταν θὰ ἐξήλειφε καὶ τὰ τελευταῖα ἴχνη τῆς ἀντιπάλου, κατ' αὐτὸν θρησκείας τοῦ Ἰουδαϊσμοῦ.

Ἔξω, ὅμως, ἀπὸ τὴν Δαμασκὸν ἀνετράπησαν πάντα τὰ σχέδια, οἱ φόβοι, αἱ ἀποφάσεις, αἱ πεποιθήσεις του, αὐτὸς ὁ ἴδιος. Τί εἶχε συμβῇ; Ἤκουσε τὴν φωνὴν Ἐκείνου, τὸν Ὁποῖον μέχρι τῆς στιγμῆς ἐκείνης ἐθεώρει μὲ ὅλην τὴν δύναμιν τῆς ὑπάρξεώς του πρὸ πολλοῦ ἀποθανόντα ἐπὶ τοῦ ἀτιμωτικοῦ σταυροῦ διὰ τὰς ἐπαναστατικάς του κατὰ τῆς πατροπαραδότου θρησκείας ἰδέας καὶ τὴν ἀνατρεπτικὴν διδασκαλίαν. «Σαοὺλ Σαούλ, τί μὲ διώκεις; . . . Ἐγὼ εἰμὶ ὁ Ἰησοῦς ὃν σὺ διώκεις». Ὥστε ἔζη ὁ Ἰησοῦς ὁ σταυρωθείς, ὁ θανὼν καὶ ὁ ταφείς; Ἀναμφιβόλως ἔζη. Ἀναμφισβητήτως ἦτο Θεὸς ἀληθινός. Ὄντως ἀνέστη ἐκ νεκρῶν. Ὅπως ἐπίστευον μὲ φανατισμὸν ἀληθινὸν οἱ ὀπαδοί Του. Ἐπλανᾶτο, λοιπόν, καταδιώκων μὲ ἄγριον φανατισμὸν τοῦ Χριστοῦ τοὺς ὀπαδούς. Εὑρίσκετο, λοιπόν, εἰς τὴν σκολιὰν ὁδὸν τοῦ ψεύδους, τῆς πλάνης, τῆς ἀπάτης, τοῦ ἀνεπιγνώστου ζήλου. Ὁ Ἰησοῦς ἦτο τὸ φῶς, ἡ ἀλήθεια, ἡ ζωή, ἡ ὁδὸς ἡ μόνη τῆς σωτηρίας τῶν ἀνθρώπων.

Ἐπέστρεψεν εἰς Χριστὸν ὁ Παῦλος, ἔπρεπεν ὅμως νὰ γίνῃ καὶ μέλος τῆς Ἐκκλησίας καὶ νὰ ὁλοκληρωθῇ τοιουτοτρόπως ἡ ἐπιστροφὴ καὶ ἡ μεταβολή του. Ὁ Ἰησοῦς ὁ καλέσας ἔξωθι τῆς Δαμασκοῦ τὸν Παῦλον, ὡδήγησε τὸν Ἀνανίαν νὰ ὁλοκληρώσῃ τοῦ Παύλου τὴν κλῆσιν καὶ ἐπιστροφήν. «Ἀπῆλθεν Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος Ἁγίου. Καὶ εὐθέως . . . ἀνέβλεψε καὶ ἀναστὰς ἐβαπτίσθη». Πρὸ τῆς ἐπιστροφῆς του ὁ Παῦλος εὑρίσκετο εἰς τὴν χώραν τοῦ σκότους, δηλαδὴ τοῦ μίσους· μετὰ τὴν ἐπιστροφήν του εἰσῆλθεν εἰς τὴν χώραν τοῦ φωτός, δηλονότι τῆς ἀγάπης. Καὶ πρὸ τῆς ἐπιστροφῆς ἦτο ζηλωτής, ἦτο θεοσεβής, ὁλοψύχως ἐπεδίωκε τὴν δόξαν τοῦ Θεοῦ, ἤθελεν ἅπαντες νὰ ἀνήκουν εἰς Αὐτόν, νὰ εἶναι λάτρεις Του. Ἐνόμιζε δὲ ὅτι διὰ νὰ πραγματοποιηθῇ αὐτὸ τὸ ἰδεῶδες του ὅλα τὰ μέσα τῆς σκληρότητος, τῆς βίας, τῶν δεσμῶν καὶ φυλακίσεων ἠδύνατο νὰ

ΤΟ ΠΡΟΓΡΑΜΜΑ ΤΟΥ ΕΟΡΤΑΣΜΟΥ

(24–30 ΙΟΥΝΙΟΥ 1956)

ΥΡΙΑΚΗ, 24. Πρωΐ. Ἀνακοίνωσις κατὰ τὴν Θείαν Λειτουργίαν τῆς ἐγκυκλίου τοῦ Σεβασμιωτάτου περὶ τῆς Ἑβδομάδος τοῦ Ἀποστόλου Παύλου, ὡς καὶ τοῦ Προγράμματος Ἑορτασμοῦ.

Ἑσπέρας. Συγκέντρωσις τῆς Φιλοπτώχου Ἀδελφότητος Κυριῶν καὶ Νεανίδων. Σύντομος Προσευχή. Ὁμιλία μὲ θέμα: Ἡ γυναῖκα ὡς βοηθὸς εἰς τὸ Ἱεραποστολικὸν ἔργον τοῦ Παύλου.

ΕΥΤΕΡΑ, 25. Συγκέντρωσις Συλλόγου Γονέων καὶ Διδασκάλων. Σύντομος Προσευχή. Ὁμιλία μὲ θέμα: Πῶς θὰ μορφώσωμεν Ἱεραποστολικὴν Συνείδησιν εἰς τὰ Παιδιά μας.

ΡΙΤΗ, 26. Συγκέντρωσις Κατηχητῶν, Κατηχητριῶν καὶ Μελῶν Χορῳδίας. Ὕμνοι κατ' ἐλευθέραν ἐκλογήν. Δέησις. Ὁμιλία μὲ θέμα: Οἱ Συνεργοὶ τοῦ Ἀποστόλου Παύλου, (σελ. 127).

ΕΤΑΡΤΗ, 27. Συγκέντρωσις Νεολαίας. Σύντομος Προσευχή. Ὁμιλία μὲ θέμα: Ὁ Δυναμισμὸς τῶν Νέων εἰς τὴν Ὑπηρεσίαν τῆς Προαγωγῆς τοῦ Εὐαγγελίου.

ΠΕΜΠΤΗ, 28. Συγκέντρωσις ὅλων τῶν Μελῶν τῆς Κοινότητος. Ἑσπερινὸς τῆς Ἑορτῆς. Ὁμιλία μὲ θέμα: Τὸ Ἱεραποστολικὸν ἔργον τοῦ Ἀποστόλου Παύλου, (σελ. 129).

ΠΑΡΑΣΚΕΥΗ, 29. Πρωΐ. Θεία Λειτουργία. Κήρυγμα.

ΣΑΒΒΑΤΟΝ, 30. Θεία Λειτουργία. Κήρυγμα.

ΠΑΡΑΤΗΡΗΣΕΙΣ

Σύμφωνα μὲ τὴν ἐγκύκλιον τοῦ Σεβασμιωτάτου εἰδικὸς σκοπὸς τοῦ ἑορτασμοῦ τῆς Ἑβδομάδος τοῦ Ἀποστόλου Παύλου κατὰ τὸ ἔτος τοῦτο εἶναι ἡ διοργάνωσις Ἱεραποστολικῶν Πυρήνων εἰς τὰς Κοινότητάς μας διὰ τὴν ἐπιβοήθησιν καὶ προαγωγὴν τοῦ ἔργου τῆς Ἐκκλησίας μας.

Ἂς ἔχωμεν ὑπ' ὄψιν μας, ὅτι ὁ Παῦλος ἐπέτυχεν εἰς τὸ τεράστιον Ἱεραποστολικὸν ἔργον του, διότι ἐβοηθήθη ἀπὸ ἕνα εὐρὺν κύκλον ἀφοσιωμένων συνεργατῶν. Ἐμβάθυνσις εἰς τὴν τεχνικὴν αὐτὴν τοῦ Ἀποστόλου θὰ μᾶς βοηθήσῃ νὰ καταλάβωμεν, ὅτι ἡ χρησιμοποίησις εἰς τοὺς διαφόρους τομεῖς δράσεως τῆς Ἐκκλησίας τοῦ ἀποδεδειγμένως Χριστιανικοῦ μέρους τοῦ λαϊκοῦ στοιχείου τῆς Ἐκκλησίας εἶναι ὑποχρέωσις καὶ καθῆκον.

Ἡ ἑβδομὰς τοῦ ἑορτασμοῦ τοῦ ἔτους τούτου ἐλπίζομεν ὅτι θὰ γίνῃ ἡ ἀπαρχὴ μιᾶς νέας Κινήσεως Ἐσωτερικῆς Ἱεραποστολῆς, ἀφιερωμένης εἰς τὸ ἔργον τῆς θρησκευτικῆς Ἐκπαιδεύσεως τοῦ ποιμνίου τῆς Ἐκκλησίας μας διὰ τῆς διαδόσεως τῶν Ἁγίων Γραφῶν, θρησκευτικῶν φυλλαδίων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ λοιπῆς Ὀρθοδόξου φιλολογίας, τοῦ Ὀρθοδόξου Παρατηρητοῦ καὶ διὰ τῆς ἐπιβοηθήσεως τοῦ ἱερέως εἰς τὴν διοργάνωσιν θρησκευτικῶν διαλέξεων, ἐκστρατειῶν πνευματικῆς ἀνανήψεως κ.λ.π.

Ἡ ἀνάθεσις ὑπὸ τοῦ Ἱερέως τῆς διαπραγματεύσεως τῶν θεμάτων τῶν ὁμιλιῶν τοῦ προγράμματος εἰς ἐκλεκτὰ καὶ κατὰ Χριστὸν μορφωμένα πρόσωπα ἀσφαλῶς θὰ δώσῃ τὰ πρῶτα στελέχη τῆς νέας Ἱεραποστολικῆς αὐτῆς κινήσεως.

τὰ χρησιμοποιῇ. Μόνον μετὰ τὸ θαῦμα τῆς Δαμασκοῦ καὶ τὴν φωτιστικὴν ἐπίδρασιν τοῦ Παναγίου Πνεύματος ἐξῆλθεν ἐκ τῆς πλάνης του. Τὸ φῶς τότε τοῦ Χριστοῦ εἰσέδυσεν εἰς αὐτόν. Τὸ φῶς δηλονότι καὶ τὸ πνεῦμα τῆς ἀγάπης. Καὶ ἐνῷ πρὸ τῆς Δαμασκοῦ ἦτο φυγοκεντρικὴ προσωπικότης καὶ διὰ τοῦτο φόβον καὶ τρόμον ἐνέπνεεν εἰς τοὺς μαθητὰς τοῦ Κυρίου· μετὰ τὴν Δαμασκὸν πλήρης τοῦ φωτὸς τῆς ἀγάπης, καὶ ἀπὸ αὐτὴν καὶ μόνον ἐλαυνόμενος, ἕνα μόνον σκοπὸν καὶ ἰδεῶδες ἔθεσε τοῦ λοιποῦ εἰς τὴν ζωήν του: πῶς νὰ μεταδώσῃ καὶ εἰς ὅλους τοὺς ἄλλους, Ἰουδαίους, Ἐθνικούς, ἐννόμους καὶ ἀνόμους, τὸ ὕψιστον ἀγαθόν, τὸν Ἰ. Χριστόν. Μὲ πολὺ περισσοτέραν ὅθεν ἀπόφασιστικότητα, ὁρμητικότητα, ἐνθουσιασμὸν καὶ ζῆλον ρίπτεται εἰς τὴν ὑπὲρ τοῦ Χριστοῦ κατάκτησιν, εἰ δυνατόν, ὅλου τοῦ τότε γνωστοῦ κόσμου. Παλαιστίνη, Μικρασία, Κύπρος, Μακεδονία, Ἑλλάς, Ἰλλυρία, Κρήτη, Ἰταλία, Ἱσπανία εἶναι ἡ περιοχὴ τῆς ἱεραποστολικῆς του δράσεως. Δαμασκός, Ἱεροσόλυμα, Ἀντιόχεια, Πάφος, Ἰκόνιον, Λύστρα, Δέρβη, Φίλιπποι, Θεσσαλονίκη, Βέρροια, Ἀθῆναι, Κόρινθος, Ἔφεσος, Ρώμη ἦσαν τὰ κέντρα εἰς τὰ ὁποῖα ἐπιτυχῶς καὶ νικηφόρως ἐκήρυξε τὸ ὕψιστον ἀγαθόν, τὸν Ἰ. Χριστὸν ἐν κόποις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν θανάτοις, ἐν ραβδισμοῖς, ἐν λιθασμοῖς, ἐν ὁδοιπορίαις· καὶ ἐν κινδύνοις ληστῶν, ἐθνικῶν, ὁμοεθνῶν, πόλεων, ἐρημίαις, θαλασσῶν καὶ ψεδαδέλφων. Καὶ ὅπως ὁ ναυαγὸς δὲν θὰ ἀντήλλασσε τὸ εὐλογημένον του σωσίβιον μὲ ὅλον τὸν χρυσόν, τὸν ἄργυρον, τοὺς πολυτίμους λίθους, ὅλα τὰ ὑλικὰ ἀγαθά, τὰ παρελθόντα, τὰ παρόντα καὶ τὰ μέλλοντα, τοιουτοτρόπως καὶ ὁ Παῦλος ἔξαλλος ἀπὸ χαρὰν διότι εὗρε τὸ ὕψιστόν του ἀγαθὸν καὶ εὑρέθη ὑπ' αὐτοῦ — κατὰ τὴν φρασεολογίαν του — ἐνῷ διαρκῶς ἀγωνίζεται καὶ προσπαθεῖ εἰς τοὺς ἄλλους νὰ τὰ μεταδώσῃ, γινόμενος τὰ πάντα τοῖς πᾶσι, ταυτοχρόνως καὶ ἔμπλεως χαρᾶς ἀναφωνεῖ ὅτι οὐδείς, ἀπολύτως οὐδείς, δύναται νὰ τὸν ἀποχωρήσῃ ἀπ' Αὐτοῦ. Εἷς ἄνθρωπος μετεμόρφωσεν ὄχι πλέον μίαν πόλιν, ὅπως λέγει ὁ Χρυσόστομος, ἀλλ' ὁλόκληρον τὴν οἰκουμένην. Τί δύναται τῷ ὄντι νὰ ἐπιτύχῃ κάθε Χριστιανὸς κυριευθεὶς ἀπὸ τὴν ἀγάπην τοῦ ὑψίστου ἀγαθοῦ, τοῦ Σωτῆρος Ἰ. Χριστοῦ! Μᾶς τὸ διδάσκει ὁ κατ' ἐξοχὴν Ἀπόστολος.

ΟΙ ΣΥΝΕΡΓΟΙ ΤΟΥ ΠΑΥΛΟΥ

Ὑπὸ ΕΛΕΝΗΣ ΚΑΛΟΥΤΑ
Ἀκαδημία Ἁγίου Βασιλείου
Garrison, N. Y.

ΚΑΝΕΝΑΣ ἄνθρωπος δὲν εἶναι δυνατὸν νὰ ἐπιτελέσῃ μόνος του ἕνα μεγάλο ἔργο. Πιθανὸν νὰ ἔχῃ ἰσχυρὴ διάνοια, πιθανὸν νὰ ἔχῃ διορατικότητα καὶ νὰ διαθέτῃ ὅλα τὰ προσόντα ἑνὸς καλοῦ ἀρχηγοῦ καὶ διοργανωτοῦ. Ὅλα αὐτὰ εἶναι ἄχρηστα χωρὶς τοὺς καλοὺς συνεργάτας.

Τὸ μεγαλειῶδες ἔργο τοῦ Ἀπ. Παύλου, τοῦ «Ἀποστόλου τῶν Ἐθνῶν», στηρίχθηκε στοὺς καλοὺς συνεργάτας, τοὺς ἀφωσιωμένους του ὀπαδούς, ποὺ ἦσαν ἕτοιμοι σὲ κάθε στιγμὴ νὰ θυσιάσουν καὶ αὐτὴ τὴν ζωήν τους γιὰ τὸ μεγάλο ἔργο τῆς ἐξαπλώσεως τοῦ Εὐαγγελίου. Οἱ «συνεργοὶ» αὐτοὶ τοῦ Παύλου ἦσαν εὐγενικὲς μορφὲς ἀπ' τὸν ἁπλὸ λαὸ τῆς ἐποχῆς του.

Ὅλοι αὐτοὶ ἦσαν ἀφανεῖς ἥρωες, ποὺ ἐσήκωσαν στοὺς ὤμους των τὶς εὐθύνες πολλῶν τομέων δράσεως τῆς νεοδιοργανωθείσης ἐκκλησίας ἢ ποὺ ὕψωσαν θαρραλέα τὴν σημαία τῆς πίστεως μπρὸς στοὺς διῶκτες τοῦ Ἰησοῦ. Εἶναι οἱ γενναῖοι ἄγνωστοι στρατιῶτες, ποὺ ἔπεσαν θαρραλέα στὸ πεδίον τῆς Χριστιανικῆς μάχης. Εἶναι τὰ λαμπρὰ ἀστέρια, ποὺ στολίζουν τὸν οὐρανὸ τῆς Χριστιανωσύνης μὲ τὸ χρυσό τους φῶς. Θὰ ἀναφέρωμε μερικὰ ἀπὸ τὰ ἀστέρια αὐτά.

Ὁ Ἀκύλας καὶ ἡ Πρίσκιλα. Εἶναι τὸ νεαρὸ ζευγάρι ποὺ συνεδέθη μὲ τὸν Ἀπόστολο Παῦλο, ὅταν ἐπῆγε στὴν Κόρινθο μετὰ ἀπὸ τὴν Ἀθήνα. Ἦσαν σκηνοποιοὶ Ἰουδαῖοι. Μόλις εἶχαν ἔρθει ἀπὸ τὴν Ἰταλία καὶ ἐγκατεστάθησαν ἐκεῖ, διότι ὡς λένε οἱ πράξεις τῶν Ἀποστόλων ὁ «Κλαύδιος εἶχε διατάξει νὰ ἀναχωρήσωσι πάντες οἱ Ἰουδαῖοι ἐκ τῆς Ρώμης». Κοντά τους διέμεινε ὁ Ἀπόστολος Παῦλος, τοὺς ἐμύησε στὸν Χριστιανισμὸ καὶ τοὺς χρησιμοποίησε στὸ ἔργο του. Ὁ Ἀκύλας ἐκήρυξε τὸ Εὐαγγέλιο στὴν Κόρινθο, στὴν Ἔφεσο, στὴ Ρώμη καὶ ἴσως στὴν Κρήτη.

Ὁ Βαρνάβας. Ἦταν Ἰουδαῖος, Κύπριος. Κατ' ἀρχὰς ἐλέγετο Ἰωσῆς ἀλλὰ λόγῳ τοῦ ὡραίου του κηρύγματος τὸν μετωνόμασαν εἰς Βαρνάβαν, ποὺ σημαίνει υἱὸς παρακλήσεως. Κατέθεσε τὴν περιουσία του στὸ ταμεῖον τῆς πρώτης ἐκκλησία καὶ ἐργάσθηκε στὴν Ἀντιόχεια. Ἀπὸ κεῖ ξεκίνησε μὲ τὸν Παῦλο γιὰ νὰ κηρύξουν τὸ Εὐαγγέλιον στὴν Μ. Ἀσία. Στὴν πατρίδα του τὴν Κύπρο, ὅπου ἐργάσθηκε μὲ τὸν ἀνεψιό του Μᾶρκο γιὰ τὴν διάδοση τῆς Χριστιανικῆς διδασκαλίας, εὗρε μαρτυρικὸν θάνατο.

Ὁ Γάϊος. Ἦταν καὶ αὐτὸς μέλος τῆς ἀκολουθίας τοῦ Παύλου. Κατήγετο ἀπὸ τὴν Δέρβη καὶ «συνηκολούθει τὸν Παῦλον μέχρι τῆς Ἀσίας».

Ὁ Ἰοῦστος. Ἦταν ἀπὸ τὴν Κόρινθο. Ἐπειδὴ τὸ σπίτι του ἦταν πλάϊ στὴ συναγωγή, ἀπετέλεσε ἕ να θαυμάσιο ὁρμητήριο γιὰ τὸ Ἀπ. Παῦλο. Ἀπὸ κεῖ ξεκινοῦσ γιὰ νὰ διδάξῃ τοὺς Ἑβραίους.

Ὁ Λουκᾶς. Εἶναι γνωστὸς σὲ ὅ λους μας ἀπὸ τὸ ὡραῖο του Εὐαγ γέλιο. Αὐτὸς ἦταν ὁ μορφωμένο βοηθός, ὁ ἐπιστήμων. Ἦταν ἰα τρός. Ἡ πίστις του καὶ ἡ ἐργασία του δείχνει ὅτι οἱ ἐπιστήμονες δὲ ἔμειναν ἀσυγκίνητοι ἀπὸ τὸ Εὐ αγγελικὸ κήρυγμα. Ἀπὸ τὰς διη γήσεις τοῦ Παύλου ἐβοηθήθη πο λὺ στὴ συγγραφὴ τοῦ Εὐαγγελίου του, στὸ ὁποῖο τόσο ὄμορφα κα παραστατικὰ μᾶς παρουσιάζει τὸ Χριστὸ ἀπὸ τὴν πλευρὰ τῆς φιλευ σπλαγχνίας καὶ τῆς ἀγάπης. Κα δὲν ἔγραψε μόνο τὸ Εὐαγγέλιο ἔγραψε καὶ τὰς Πράξεις τῶν Ἀ ποστόλων στὶς ὁποῖες μὲ σαφήνεια καὶ καθαρότητα λόγου μᾶς δίδε μία πλήρη εἰκόνα τῶν πρώτω χρόνων τῆς Ἐκκλησίας. Κατήγε το ἀπὸ τὴν Ἀντιόχεια. Ὁ Παῦλο τὸν συνήντησε κατὰ τὴν δευτέρα του περιοδεία στὴν Τρωάδα. Ἀπ κεῖ ἐπῆγαν στὴν Μακεδονία κα μαζὶ στὰ Ἱεροσόλυμα.

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Ο Μᾶρκος. Κι' αὐτὸς Εὐαγγε-
στής. Ἔγραψε τὸ δεύτερο Εὐαγ-
λιο ἀπὸ τὰ συνοπτικὰ στὸ ὁ-
ἶο προσπαθεῖ νὰ μᾶς δώσῃ μία
ήρη εἰκόνα τῆς ζωῆς τοῦ Χρι-
οῦ. Τὸ ὑλικό του τὸ χρωστεῖ στὸν
πόστολο Πέτρο ἰδίως, ποὺ πρω-
γνώρισε. Ἀργότερα ἀκολούθη-
τὸν Παῦλο.

Ο Τιμόθεος καὶ ὁ Τίτος. Εἶναι
ὶ οἱ δύο γνωστοὶ ἀπὸ τὰς ἐπι-
ολὰς τοῦ Ἀποστόλου Παύλου.
ις δύο ποιμαντικὰς ἐπιστολάς
υ ὁ Παῦλος τὰς ἀπευθύνει πρὸς
ν Τιμόθεον καὶ τοῦ δίνει τὸ σχέ-
ο τῆς διοικήσεως τῆς Ἐκκλησίας,
ηθῶντας τον ἔτσι στὰ ποιμαντι-
του καθήκοντα. Ὁ Τιμόθεος
ναι ἀπὸ τοὺς πιὸ ἐκλεκτοὺς καὶ
γαπημένους συνεργοὺς τοῦ Ἀπ.
αύλου. Ὁ πατέρας τοῦ Τιμοθέου
ταν Ἕλλην καὶ ἡ μητέρα του
σεβὴς Ἰουδαία. Ἔγινε Χριστια-
ς στὰ Λύστρα, ἀκολούθησε τὸν
αῦλο στὴν δευτέρα περιοδεία
υ καὶ παρέμεινε μὲ τὸν Σίλα στὴν
έρροια, ὅταν ὁ Ἀπόστολος ἔφυγε
ὰ τὰς Ἀθήνας. Ἔλαβε μέρος
τὴν διοργάνωσιν τῆς «λογίας»
ὺ θὰ προσεφέρετο στὴν Ἐκκλη-
α τῶν Ἱεροσολύμων καὶ ἀργό-
ερα ἔγινε ἐπίσκοπος Ἐφέσου.

Ὁ Τίτος. Δὲν ἦταν λιγώτερο δυ-
αμικὸς καὶ ἀποδοτικὸς συνεργά-
ης τοῦ Παύλου. Γεννημένος στὴν
ντιόχεια ἀπὸ γονεῖς Ἐθνικούς
γινε Χριστιανὸς χάρις στὸν Ἀπό-
τολο Παῦλο. Ἔλαβε μέρος στὴν
ποστολικὴ Σύνοδο τῶν Ἱεροσο-
ύμων. Ὅπως φαίνεται ἀπὸ τὴν ἐ-
ιστολὴ τοῦ Παύλου στοὺς Γαλά-
ες ἦταν πολὺ γνωστὸς μεταξὺ
ῶν Χριστιανῶν τῆς Γαλατίας. Ἀν-
κατέστησε στὴν Κόρινθο τὸν Τι-
όθεο γιὰ νὰ ἐπιλύσῃ τὰ ἐκεῖ σο-
αρὰ προβλήματα κι' ἐπωμίσθηκε
ὴν σύναξι τῆς λογίας στὴν πόλι
ὐτή. Ὁ Παῦλος τὸν ὥρισε ἐπίσκο-
ο στὴν Κρήτη. Λέγεται δὲ ὅτι ἐρ-
άστηκε στὴν Δαλματία.

ΟΙ ΑΠΟΣΤΟΛΟΙ ΠΕΤΡΟΣ ΚΑΙ ΠΑΥΛΟΣ

Τοιχογραφία τῆς Μονῆς Ἁγίου Παύλου τοῦ Ἄθω, εἰς τὸ παρεκκλήσιον τοῦ Ἁγίου Γεωργίου. Ἔργον τοῦ 15ου αἰῶνος. Τὸ ἔργο αὐτὸ εἶναι φιλοτεχνημένο μὲ αὐστηρότητα καὶ κατανυκτικὴ ἁπλότητα.

Εἶναι καὶ ἄλλοι πολλοὶ φανεροὶ καὶ ἀφανεῖς συνεργάται τοῦ Παύλου.

Μὲ τὸν Τίτο κλείνομε τὸ ἄρθρο αὐτὸ καὶ ἀφήνομε τὴνσκέψη μας νὰ πλανηθῇ γύρω ἀπὸ τὶς σοβαρὲς μορφές τους μὲ σεβασμὸ καὶ ἀγάπη, ὅπως ἀξίζει σὲ ἐκείνους, ποὺ ἀγωνίστηκαν γιὰ τὴν βελτίωσι καὶ τὴν εὐτυχία τῆς ἀνθρωπότητος.

«Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων».

Ρωμ. 16:17-19

Η ΛΟΓΙΑ

Ἀρχιμ. ΦΙΛΟΘΕΟΥ Β. ΑΧΛΑΔΑ

«Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας οὕτω καὶ ὑμεῖς ποιήσατε».
(Α΄ Κορ. 16:1)

Το πολυσχιδὲς καὶ πολύπτυχον ἔργον τοῦ μεγάλου τῶν Ἐθνῶν Ἀποστόλου Παύλου, ὅστις «ἐγένετο τοῖς πᾶσι τὰ πάντα ἵνα πάντως τινὰς κερδήσῃ», τὸ ὁποῖον τόσα πολλὰ καὶ μεγάλα δείγματα τῶν ἐξόχων αὐτοῦ προτερημάτων καὶ τῆς ἰσχυρᾶς του θελήσεως παρέχει, δὲν ἦτο δυνατὸν παρὰ νὰ ἔχῃ ὄχι μόνον τὴν θεωρητικήν του πλευράν, ἀλλὰ καὶ τὴν πρακτικήν του τοιαύτην. Μία δὲ ἀπὸ τὰς ἐκδηλώσεις τῆς πρακτικῆς πλευρᾶς τῆς δράσεως τοῦ μεγάλου Ἀποστόλου εἶναι ἡ ὑπὲρ τῶν ἐνδεῶν ἀδελφῶν, τῶν ἀπόρων Χριστιανῶν, ἰδίως τῶν τῆς Ἱερουσαλήμ, πατρικὴ φροντίς του.

Ὁ Ἀπόστολος Παῦλος οὐδέποτε ἠθέλησε νὰ ἐπιβαρύνῃ τοὺς Χριστιανοὺς τῶν Ἐκκλησιῶν τὰς ὁποίας ἵδρυσε, μολονότι ἐδικαιοῦτο πρὸς τοῦτο, μὲ ἀτομικάς του δαπάνας. Μολονότι ὅμως ἀπέφευγε μέχρι παρεξηγήσεως νὰ ἐνοχλήσῃ, ἔστω καὶ ἐπ' ἐλάχιστον, τὰς Ἐκκλησίας διὰ δαπάνας ἀτομικάς του, δὲν ἐδίσταζε νὰ ζητῇ τὴν συνδρομὴν τῶν Χριστιανῶν ὑπὲρ τῶν ἐνδεῶν καὶ ἀναξιοπαθούντων ἀδελφῶν.

Ζητεῖ δὲ τὴν συνδρομὴν τῶν Χριστιανῶν μὲ θάρρος, μὲ παρρησίαν, χωρὶς περιστροφὰς καὶ χωρὶς δικαιολογίας. Εἶναι ἀξιοσημείωτος ὁ τρόπος τῆς πατρικῆς συστάσεως τὴν ὁποίαν κάμει πρὸς τὴν ἐν Κορίνθῳ Ἐκκλησίαν, εἰς τὴν Πρώτην πρὸς Κορινθίους Ἐπιστολήν του, ἐν σχέσει μὲ τὴν Λογίαν, διότι μεταχειρίζεται ὕφος καὶ φρασεολογίαν ἀνθρώπου ἔχοντος ἐξουσίαν καὶ δικαιουμένου νὰ διατάσσῃ. Ἀξιοσημείωτος, πλὴν τούτου, εἶναι ἡ περὶ Λογίας, ὅπως ἀποκαλεῖται ἡ ὑπὲρ τῶν ἐνδεῶν Χριστιανῶν συνεισφορά, σύστασις τοῦ Ἀποστόλου Παύλου καὶ διὰ κάτι ἄλλο. Διότι συνιστᾷ, ὅπως ἡ συνεισφορὰ αὕτη, διεξάγεται συστηματικῶς καὶ εὐμεθόδως. «Περὶ δὲ τῆς Λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας οὕτω καὶ ὑμεῖς ποιήσατε. Κατὰ μίαν Σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅτι ἂν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε Λογίαι γίνωνται». (Α΄ Κορινθ. 16:1). Ἡ μέθοδος τὴν ὁποίαν συνιστᾷ εἰς τοὺς Κορινθίους καὶ τὴν ὁποίαν προφανῶς εἶχε συστήσει προηγουμένως εἰς τὴν Ἐκκλησίαν τῆς Γαλατίας, μὲ ἄριστα ἀποτελέσματα, πρακτικὴ λίαν, συνίστατο εἰς τὴν μικρὸν κατὰ μικρὸν συστηματικὴν ὑφ' ἑκάστου τῶν Χριστιανῶν ἑβδομαδιαίαν ἀποταμίευσιν ὑπὲρ τῶν ἁγίων, ὅπως ἀποκαλεῖ τοὺς ἀναξιοπαθοῦντας Χριστιανοὺς τῆς Ἱερουσαλήμ. Τὸ σύστημα τοῦτο τῆς συνεισφορᾶς συνιστᾷ ὁ Παῦλος, διὰ νὰ γίνεται ἡ βοήθεια τῶν Χριστιανῶν τῆς Ἱερουσαλὴμ μεθοδικά, ἀλλὰ καὶ δι' ἕνα ἄλλον ἀκόμη λόγον, τὸν ὁποῖον καὶ ἐξηγεῖ. Διότι ἤθελεν ὁ Παῦλος ὅπως, κατὰ τὴν εἰς τὴν Κόρινθον μελετωμένην ἐπίσκεψίν του, ἡ προσοχὴ τῶν πιστῶν συγκεντρωθῇ ἀποκλειστικῶς εἰς τὴν διδασκαλίαν του, ἀπερίσπαστος ἀπὸ σπασμωδικὰς φροντίδας συλλογῆς βοηθημάτων καὶ διεξαγωγῆς ἐράνων.

Σύστασιν θερμὴν βοηθείας ὑπὲρ τῶν ἐνδεῶν Χριστιανῶν κάμει ὁ Παῦλος καὶ εἰς τὸ ἔννατον κεφάλαιον τῆς Β΄ πρὸς Κορινθίους Ἐπιστολῆς του. «Περὶ γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ καὶ γράφειν ὑμῖν». Δηλονότι, πόσον σπουδαῖον εἶνα τὸ ζήτημα τῆς βοηθείας τῶν πτω χῶν ἀδελφῶν θεωρῶ περιττὸν κα νὰ σᾶς γράψω. (Β΄ Κορινθ. 9:1)

Τὸ ζήτημα τῆς φιλανθρωπίας κα ἐμπράκτου ἐκδηλώσεως τῆς Χρι στιανικῆς ἀγάπης καὶ ἀλληλεγ γύης ἀπησχόλησε τὴν Ἐκκλησία καὶ τοὺς Ἀποστόλους ἀπὸ τῶ πρώτων ἀκόμη ἡμερῶν τῆς συστά σεώς της, ὁπότε μάλιστα ὁ ἐνθου σιασμὸς τῶν προσερχομένων εἰ τὸν Χριστιανισμὸν ἀνθρώπων ἦτ τόσον μέγας, ὥστε ἡ φιλαδελφία καὶ ὑπὲρ τῶν ἐνδεῶν μέριμνα ἔ φθανε μέχρι κοινοκτημοσύνης (Πράξεις 4: 32–37). Ἐκεῖνο ὅμως τὸ ὁποῖον διακρίνει τὸν Παῦλο καὶ εἰς τὸ ζήτημα τοῦτο τῆς βοη θείας τῶν ἐνδεῶν, ὅπως καὶ ὅλα τὰς ἐνεργείας, ὅλην τὴν δρᾶσι του, εἶναι ἡ συστηματικότης καὶ τ εὐμέθοδον ἀφ' ἑνός, τὸ θάρρος κα ἡ παρρησία ἀφ' ἑτέρου.

Ἀλλὰ μήπως ἔπαυσε ποτὲ ἡ φι λανθρωπία καὶ ἡ εὐποιΐα νὰ ἀπα σχολῇ τὴν Ἐκκλησίαν; Ἀπὸ τῆς πρώτης ἡμέρας τῆς ἱδρύσεώς της μέχρι σήμερον, καθ' ὅλον τὸν ροῦ τῶν δύο χιλιετηρίδων της, ἡ Ἐκ κλησία ἡ στρατευομένη ἓν ἀπὸ τὰ κυριώτερα μελήματά της ἔχει τὴ φροντίδα ὑπὲρ τῶν πτωχῶν κα τῶν καθ' οἱονδήποτε τρόπον ἀνα ξιοπαθούντων. Τὸ «τὶς ἀσθενεῖ κα οὐκ ἀσθενῶ, τὶς σκανδαλίζεται κα οὐκ ἐγὼ πυροῦμαι;» τοῦ Ἀποστό λου Παύλου ἐπαναλαμβάνει ἀγω νιωδῶς ἡ Ἐκκλησία πρὸς ὅλον τὸ κόσμον. Εὐνόητον ὅτι ἡ Ἐκκλησία τὴν φιλανθρωπικήν της δρᾶσιν διε ξάγει, κατὰ μέγα μέρος, μέσῳ τῶ λειτουργῶν της, διὰ τοῦτο δὲ κα ἓν ἀπὸ τὰ καθήκοντα τοῦ Ἱερο

(Συνέχεια εἰς τὴν 143ην σελ.)

ST. PAUL THE MISSIONARY

T. PAUL was born in Tarsus of Celicia about 5 A.D. He had two ıes. He was named Saul in honor the Hebrew tradition and the tribe Benjamin to which his parents be-ged, and Paul, in honor of their ıan citizenship, for his parents e Roman citizens. It was the cus-ı of the Jews of Dispersion (those o were outside of Judaea in different ntries) to give a Jewish name and ıame of the country they resided. ıl was also taught the trade of king tents used by the travelers. is trade helped him in his mission-work to earn his own living ex-ıses and thus not to burden his vly formed churches for economic port.

Paul himself tells us in his epistles t he studied in Jerusalem with the ıous teacher Gamaliel. How young was when he was sent by his parents Jerusalem we do not know. Any-y he grew up an ardent Pharisee ined in the religious and intellectu-ideas of his people and from his rsonal qualities he was prepared to e a high position among his coun-men.

He first appears in Christian history the man at whose feet the witnesses o stoned Stephen laid their clothes cts 8:58). After Stephen's death find him taking a leading part in persecution of the Christians. He l this with the fierceness of mis-ided conscience. It was on the way Damascus that his sudden conver-n occurred. The book of Acts gives account of the conversion at three ferent times: one by Luke (9:3-22), e by Paul himself before the people Jerusalem (22:1-16), and again by ul before Festus and Agrippa (26: 20). The three accounts entirely ree, though in each one some par-ulars differ. Paul also frequently udes to his conversion in his epistles, ributing it to the grace and power of God, though he does not describe it in detail. It is certain also that Jesus not only spoke to Paul, but visibly appeared to him. While the form in which he appeared is not described, we may be sure that it was a glorious one; so that Paul realized at once that the crucified Jesus was the exalted Son of God. The manner of his conversion made him realize that salvation is alone through the grace of God in Christ. His religious experience, therefore, was also part of his preparation to become the great expounder of the gospel as providing justification for the sinner on the ground of Christ's merits received through faith.

As soon as he was converted, Paul began evangelistic work. This was partly due to his natural energy, but also to the fact that it had been revealed to him that God's purpose in calling him was to make him a missionary and an apostle. While he was in Jerusalem the Lord appeared to him in a vision bidding him to leave the city, telling distinctly that his mission was to the gentiles (Acts 22:17-21). The time had at length arrived when Paul's historic missionary work to the gentiles was to begin. It was indicated by the Spirit to the prophets belonging to the church in Antioch (Acts 13:1-3).

Paul was intense in his affections, at times ecstatic in his religious experiences, ever progressive in his statements of truth, capable of soaring to the loftiest heights of religious thoughts, and of embodying in action the truth for which he stood. His work consisted in authoritatively interpreting to the gentile world, in action and in written statement, the mission and message of Christ. How Paul did this in action is narrated in the book of The Acts. Through his agency the universalism of Christianity, its independence of the Jewish ritual, its adaptation to all mankind, was historically established. Other men also contributed to the result. But it was Paul's divinely given task to bear the burden of this achievement, and to him, as to no other man, Christianity owes its possession of worldwide destiny. All this, of course, was done in accordance with the purpose of Christ and under His direction. But the student of Christian history must recognize in St. Paul the principal agent used to accomplish the result.

Extract from Davis's Dictionary of the Bible

THE MISSIONARY JOURNEYS OF ST. PAUL

By X. DIAMOND

DURING the year of his stay in Antioch, St. Paul worked out a splendid plan for the spreading of the Christian message.

First of all, he was of the opinion that the Christian religion should be spread not only among the Hebrews but also among the idolaters. In other words, it should be expanded to the whole world. Christ came to earth and was crucified for all mankind. When He gave His last instructions to His disciples, He told them they should preach the Gospel to all nations.

Paul believed that if the word of the Lord was to spread rapidly throughout the world, it should be preached mainly in the largest and most famous cities which were also the spiritual and cultural centers of the world at that time. Christianity would then spread easily from there to the smaller towns. It was important then that he should visit these large cities.

He also gave much thought to the effective organization and to the many other related problems of the Christian communities which would soon be founded as a result of his preaching.

After he had studied these problems thoroughly and completed his plans, he started on his long journeys to the large centers of the Roman Empire. He made four such journeys.

It was through these tours that the Christian religion became known to all the civilized world at that time.

In his journeys, Paul was accompanied by faithful and enthusiastic followers and co-workers. Barnabas, Silas, Titus, Timothy, Aristarchus and, for a while, Mark the Evangelist were some of his greatest followers. Luke the Evangelist was also a devoted and valuable co-worker of St. Paul. It is for this reason that much of the information included in his book "Acts of the Apostles" concerns Paul and his activities.

The First Journey

On his first journey, Paul was followed by Barnabas and Mark the Evangelist. Mark, however, before the journey was completed, returned to Jerusalem and became a follower of St. Peter.

While on this tour, St. Paul stopped at the largest towns of Cyprus and southern Asia Minor. These towns were Salamis and Paphos on the island of Cyprus, Perga and Attalia in Pamphylia, Antioch in Pisidia, Iconium, Lystra and Derbe in Lycaonia.

On their return they practically followed the same route and reached Antioch, the city from which they had started.

The results of this journey were very significant. A great number of the Hebrews of Dispersion and many idolaters, Gentiles, turned to Christianity. Sergius Paulus, a Roman deputy of Cyprus, was among these.

Paul did not, however, obtain these good results without encountering some dangers. In Antioch of Pisidia, the fanatic Hebrews, witnessing the success of Paul's preachings, raised persecution against him and Barnabas and drove them out of their city.

In Iconium they were insulted and stoned by both the Gentiles and the Jews for the same reason.

In Lystra they were at first welcomed as gods when Paul impressed the people with a miracle — he healed a man who was crippled from birth. Later, however, the people were irritated by the fanatic Jews and stoned Paul, drove him out of the city and left him supposedly dead.

In spite of all these dangers, Paul did not lose his courage and his enthusiasm, not even for one moment.

Upon their return to Antioch, Paul and Barnabas found the church of this city in turmoil. The Christians who were once Jews, witnessing the great numbers of Gentiles who were continuously becoming Christians, created a very serious problem. They proposed and insisted that every one who became a Christian — this included the Christians of Gentile origin — be obligated to keep the law of Moses. Paul was strongly opposed to this idea. After much discussion on this topic, it was decided by the church of Antioch to send Paul and Barnabas to Jerusalem to solve this serious problem together with the other Apostles.

The Second and Third Journeys

After the Apostolic Synod had finished its task, Paul returned to Antioch. He stayed there for a while and then decided to undertake a second journey.

He left Antioch again. This time he was accompanied by Silas. Silas was the one who brought the Synod's letter to the church of Antioch. Later, Timothy and Luke the Evangelist joined Paul.

While on this second journey, Paul, passing through Syria and Cilicia, reached Pisidia and Lycaonia, the two countries which he had visited previously. He stayed there for a few days and organized the churches of Derbe and Lystra which he had founded during his first tour. Then he went through Phrygia and Galatia, i.e., almost through all of Asia Minor, and arrived in Troas. In this town Paul had a vision in the night. A man in a Macedonian dress appeared to the Apostle and asked him to visit Macedonia. It was clear that God was calling him to preach the Gospel in that country.

With his co-workers he boarded a ship and sailed a straight course to Samothracia. The next day they visited Neapolis and then continued to Philippi, one of the most important cities of Macedonia at that time.

From Philippi, they followed the road called "Egnatia Road" which was one of the biggest commercial and strategic roads of that era, passed Amphipolis and Apollonia and came to Thessalonica, the largest city of Macedonia.

From this city, they proceeded to Berea. Silas and Timothy stayed there for a short time while Paul and Luke traveled throughout Greece. They finally arrived in Athens and a few days later visited Corinth. Corinth was one of the largest and richest commercial cities not only of Hellas but also of the whole world. The Romans had proclaimed it as the capital of Achaia, as they called the southern part of Macedonia. It was also the seat of the Roman deputy. Later, the two assistants of St. Paul, Silas and Timothy, joined him and Luke there where they stayed for a year and six months. This would indicate that Paul considered Corinth to be a very important center.

Afterwards, he sailed to Ephesus which was also one of the largest and most important cities of Asia Minor. He stayed there only for a few days because he was very anxious to visit Jerusalem. From Ephesus he sailed to Caesarea in Palestine, visited the other Apostles in Jerusalem and returned to Antioch.

The most important happenings during this second journey were the following:

In Philippi, Paul cured a young woman possessed by an evil spirit. She was in the service of a family of Gentiles who exploited her situation. When they saw that they were deprived of her services after her therapy, they influenced the crowds against Paul and his co-workers and accused them before the Roman magistrates as being agitators and rebels. The magistrates, without further inquiry, commanded that they be whipped until they bled. After that, they were cast into prison. That night, at midnight, as Paul and Silas were praying in the prison, there occurred a great earthquake. Immediately they felt their bonds loosen and saw all the doors of the prison open. The keeper of the prison, seeing that the prison doors were open, feared that the prisoners had escaped and drew out his sword to kill himself. Just then Paul stopped him, assuring him in a loud voice that all the prisoners were there. Then the prison keeper, trembling, fell down before Paul, brought them to his house and washed their wounds. St. Paul spoke to him about the Christian faith and then baptized him and all the members of his family.

St. Paul and his followers encountered many more dangers like these at the hands of the fanatic Jews, in Thessalonica, Berea and Corinth.

In Thessalonica, the Jews influenced the crowds and the rulers of the city against them and ill-treated the people who rendered hospitality to them. For this reason, St. Paul was pressed to leave the city by night.

The people of Berea were more polite and they accepted the preachings of St. Paul with more cordiality. When the fanatic Jews in Thessalonica heard this, they hurried to Berea and succeeded in irritating the crowds against him again. After that, Paul was forced to go away with Luke, leaving Silas and Timothy there to continue his teachings.

In Corinth, the Jews dragged Paul to the judgment seat of the Roman deputy Gallio, but the deputy let him go immediately because he did not find Paul guilty of anything. Then the furious crowd against the fanatic Jews took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat.

Paul was received politely in Athens and Ephesus. In Athens, the city of wisdom and culture, Paul, by demand of the Athenians, spoke from the rock of Areopagus, which was previously glorified by many great and famous ancient orators. From that rock he spoke with eloquence and agility about the "Unknown God," for whom the Athenians had built an altar, worshipping him with all their other gods. "This unknown God," Paul said, "is the almighty creator of the world, the omnipresent and benevolent God of Christianity. He is one and the same as His Son, Jesus Christ, who came to earth and through His crucifixion and His resurrection became the savior of mankind. One of the Athenians who believed and was baptized was Diony-

sius the Areopagite, who later became bishop of the church of Athens.

The second journey of St. Paul is of world-historic significance. The Gospel now spread rapidly into the heart of the Hellenic nation and throughout the European continent.

Paul stayed in Antioch for a while and then he started on his third journey.

First, he visited the churches which he had founded in Galatia and Phrygia and then went down to Ephesus. He stayed there for two whole years. Through his preachings and miracles in this great city, Christianity spread out unto all of Asia Minor.

From Ephesus, he sailed to the European seashore and visited the churches in Macedonia and Achaia which he had founded before. Then, following almost the same route, he came back to Miletus, a famous city near Ephesus. From Miletus he called the elders of the church of Ephesus to a meeting. At this meeting, Paul gave them serious advice and instructions concerning their task. He reminded them of his sufferings in the fulfillment of his mission. Then he warned them of the dangers which confronted the church in the form of persecutions and heresies and recommended that they remain vigilant guards of their flock. He also advised them not to neglect the charitable task of the church, one of their main duties. Finally, he announced to them beforehand that "bonds and afflictions" were waiting for him and that they shall see his face no more. The elders, deeply moved by this announcement, fell on Paul's neck and kissed him with tears and lamentations. Then they accompanied him to the ship.

After a relatively long journey, Paul reached Caesarea, the main port of Palestine. In this city, a Christian by the name of Agabus, who had the gift of prophesy, predicted that Paul was to be seized by the Jews of Jerusalem and delivered bound to the Gentiles. The Christians in Caesarea, with tears in their eyes, asked Paul not to go to Jerusalem. Paul, however, was not persuaded.

The Fourth Journey

On the fourth journey Paul visited Ephesus, where he appointed Timothy, his co-worker, as bishop. Then he traveled to Crete, where he preached the Gospel and converted many people into Christianity. In Crete, Paul had a valuable assistant. He was Titus. Paul, leaving Crete, made him bishop to the churches of this large island. Then he passed Nicopolis, a city at the southern part of Epirus, and returned to Rome.

The Death of St. Paul

At this time, the well-known severe persecution of Nero had been declared in Rome. During the persecution, Paul was arrested and imprisoned along with thousands of other Christians, and finally was beheaded about the year 65 A.D., i.e., the same time when St. Peter was crucified. This marked the tragic end of the life and the career of the great Apostle of the Gentiles.

Through his activities and his strifes for spreading the Gospel, St. Paul indeed rose to a "chosen vessel" of the Lord, as Christ called him in Damascus, and to the "Apostle of Gentiles," a name given to him by the Christian Church. Paul is undoubtedly one of the greatest men in the history of mankind.

He was endowed with a weak body. Nevertheless, this body was a dwelling of a soul full of iron will, divine zeal, ardent enthusiasm, untiring activity. With these virtues and at the same time with his patience and persistence, with his prudence and courage, with his organizing capacity and moreover with his ardent faith, he succeeded to accomplish his admirable and historic task; to spread Christianity to the end of the world.

We can understand the real significance of his task, if we think about the obstacles and the dangers with which this great hero of Christian faith had been confronted. As Paul himself says in his second Epistle to the Corinthians: "Five times he was severely maltreated by the Jews, three times he was publicly beaten with rods, once he was stoned, three times he suffered shipwreck; the great part of his apostolic career he toured; he was confronted with perils by the Gentiles, with perils among false brothers, with perils in the city, with perils in the wilderness, with perils in the sea; he was subjected to indescribable weariness and painfulness, to vigilance, to hunger and thirst; he was insulted, persecuted, imprisoned."

The Christian Church considers Paul equal in value to the other Apostles and even has proclaimed him one of the two chief Apostles. Our Church honors his memory together with the memory of the other chief Apostle, Peter, on the 29th of June.

Impressive and beautiful churches have been erected in his honor in most of the towns he visited and in many other cities of the world. Such magnificent churches are found in Corinth, in Cavalla, a town near ancient Neapolis and Philippi, in Athens and even in London, the capital of England, which is one of the largest churches of the world.

> "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised."
>
> 1 Cor. 6:9-11

ΣΚΕΨΕΙΣ & ΠΑΡΑΤΗΡΗΣΕΙΣ

ΑΥΛΟΣ Ο ΙΕΡΑΠΟΣΤΟΛΟΣ

Δυνάμεθα νὰ ὑποστηρίξωμεν ἄνευ δισταγμοῦ, ὅτι διάδοσις τοῦ Χριστιανισμοῦ ἐκτὸς τῶν στενῶν ὁρίων ς Παλαιστίνης ὀφείλεται κατὰ τὸ μεγαλύτερον αὐ- ς μέρος εἰς τὸν Ἱεραποστολικὸν ζῆλον τοῦ Ἀπο- όλου Παύλου.

Ὁ Θεὸς ἐν τῇ Προνοίᾳ καὶ τὸ ἐνδιαφέρον Αὐτοῦ προσφέρῃ τὸ ἐκ τοῦ σταυροῦ ἀγαθὸν τῆς λυτρώ- εως εἰς κάθε ἄνθρωπον ἐξέλεξεν τὸν Παῦλον διὰ τὸ αρύτερον μέρος τῆς ἀποστολῆς ταύτης.

Οὗτος ἔδρασεν ὡς «Στρατηλάτης τοῦ Χριστοῦ ἐπὶ ατακτήσει ψυχῶν εἰς ὑπακοὴν πίστεως πρὸς τὸν Κύ- ον αὐτοῦ». Ἡ δύναμίς του ἦτο ἡ βαθυτάτη πίστις ρὸς τὸν Θεόν, ὅστις τὸν κατέστησεν διάκονον «Καιῆς Διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος». Τὰ πλα του ὑπῆρξαν μόνον ἠθικὰ καὶ πνευματικά. «Ἄο- νος εἰς ἀγῶνας καὶ ἀκατάβλητος εἰς τοὺς κινδύνους, ' ἐπανειλημμένων καὶ πολυετῶν ἀνὰ τὴν Ἀσίαν καὶ ὑρώπην εἰρηνικῶν ἐκστρατειῶν ἐπέτυχε νὰ φέρῃ τὸ άβαρον τοῦ σταυροῦ ἀπὸ «Ἱερουσαλὴμ Κύκλῳ μέ- οι τοῦ Ἰλλυρικοῦ» (Ρωμ. 15, 19).

Τὸ Ἱεραποστολικόν του ἔργον ἐπεσφράγισεν διὰ αρτυρικοῦ θανάτου. Οὕτω διὰ τῶν λόγων του, τῶν ργων του καὶ τῆς θυσίας του θέτει ἔμπροσθέν μας ήμερον πρὸς μίμησιν τὸ ὑψηλότερον παράδειγμα εραποστολικῆς ζωῆς καὶ δράσεως καὶ τὸ μοναδικὸν ρότυπον διὰ πάσης φύσεως Ἱεραποστολικὴν ἐργαίαν.

ΠΕΝΤΗΚΟΣΤΗ

Ἡ πρώτη ἡμέρα τῆς ἑβδομάδος τοῦ Ἀποστόλου Παύλου συμπίπτει τὸ ἔτος τοῦτο μὲ τὴν ἑορτὴν τῆς Πεντηκοστῆς ἢ τοῦ Ἁγίου Πνεύματος. Ἡ ἑορτὴ αὕτη ἑορτάζεται εἰς ἀνάμνησιν τῆς ἐκ τοῦ Οὐρανοῦ καταφοιτήσεως πρὸς τοὺς μαθητὰς τοῦ Ἁγίου Πνεύματος κατὰ τὴν ἡμέραν τῆς Ἰουδαϊκῆς ἑορτῆς τῆς Πεντηκοστῆς καὶ τῆς διὰ τοῦ κηρύγματος τοῦ Ἀποστόλου Πέτρου αὐξήσεως τοῦ ἀριθμοῦ τῆς πρώτης Χριστιανικῆς ὁμάδος διὰ τριῶν χιλιάδων νέων μελῶν.

Κατὰ τὴν ἡμέραν αὐτὴν ἂς προσέξωμεν ἰδιαιτέρως τὴν περὶ τοῦ Ἁγίου Πνεύματος θεολογίαν τοῦ Παύλου. Πράγματι, τὸ Ἅγιον Πνεῦμα ἢ ἡ Θεία Χάρις, ὡς ἀνακαινιστικὴ καὶ ἀναδημιουργικὴ δύναμις, ὡς πηγὴ χαρισμάτων, ὡς φορεὺς τῶν καρπῶν τῆς μακροθυμίας, τῆς ἐλπίδος, τῆς ἐσωτερικῆς χαρᾶς καὶ ἀγάπης εὑρίσκεται εἰς τὸ κέντρον τῶν σκέψεων τοῦ Ἀποστόλου. Κατ' αὐτόν, ὁλόκληρος ἡ ζωὴ τοῦ Χριστιανοῦ κινεῖται ἐντὸς τῆς σφαίρας ἐπιρροῆς τοῦ Ἁγίου Πνεύματος. Ἐκ τοῦ μεγέθους τῆς ἐπιρροῆς αὐτῆς ἐξαρτῶνται αἱ Χριστιανικαὶ δωρεαί.

Διὰ τοῦτο ἂς κλίνωμεν τὰ γόνατα κατὰ τὴν ἑορτὴν αὐτὴν πρὸς τὸν Θεὸν καὶ ἂς Τὸν παρακαλέσωμεν δι' ὅλης τῆς καρδίας καὶ δι' ὅλης τῆς διανοίας νὰ μᾶς ἀξιώσῃ νὰ «στοιχῶμεν» πρὸς τὸ παράδειγμα τοῦ Παύλου καὶ «ζῶμεν» τὴν πνευματικὴν ζωὴν Ἐκείνου.

ΔΙΚΑΙΑ ΦΩΝΗ

Εἰς τὰς τόσας διαμαρτυρίας τοῦ ἐντίμου Ἀμερικανικοῦ καὶ ξένου τύπου, διὰ τὴν ἐγκληματικὴν διαγωγὴν τῶν Ἄγγλων εἰς τὴν μαρτυρικὴν Μεγαλόνησον Κύπρον προσετέθη τελευταίως καὶ ἡ τοῦ ἐγκύρου καὶ εὐρύτατα κυκλοφοροῦντος Ἀμερικανικοῦ Περιοδικοῦ "Life".

Τὸ Περιοδικὸν τοῦτο εἰς Κύριον ἄρθρον καυτηριάζει καὶ καταδικάζει ὡς ἀποτυχοῦσαν, καὶ ἄσκοπον τὴν αἱματηρὰν πολιτικὴν τῶν Ἄγγλων εἰς τὴν Κύπρον. Μεταξὺ ἄλλων γράφει:

«Εἶναι δύσκολον διὰ τὰ ἄτομα, ἀλλὰ ἀκόμη δυσκολώτερον διὰ τὰς Κυβερνήσεις νὰ παραδεχθοῦν ὅτι διέπραξαν σοβαρὰ σφάλματα. Ἀλλὰ αὐτὸ εἶναι τὸ ἔργον, τὸ ὁποῖον ἀντιμετωπίζει ὁ Πρωθυπουργὸς Ἥντεν, καθὼς ἐξελίσσεται ἡ τραγωδία τῆς ἐσφαλμένης πολιτικῆς του εἰς τὴν Κύπρον, ὅπου ὁ Στρατάρχης Χάρντινγκ προσπαθεῖ νὰ καταπνίξῃ τὸ κίνημα τῶν Κυπρίων διὰ τὴν ἀνεξαρτησίαν καὶ ἕνωσιν μὲ τὴν Ἑλλάδα διὰ τῆς βίας, συμπεριλαμβανομένων καὶ ἐκτελέσεων. Ὅτι ἡ πολιτικὴ αὐτὴ εἶναι ἐσφαλμένη κατέστη πλέον φανερόν, διότι πολλοὶ ἐκπρόσωποι τῆς Ἀγγλικῆς Κοινῆς Γνώμης τὴν χαρακτηρίζουν ὡς τοιαύτην καὶ ζητοῦν ὅπως ἀναθεωρηθῇ προτοῦ ἡ τραγωδία καταστῇ ἀνεπανόρθωτος».

Ἀναμένομεν νὰ ἐπανεύρουν ἐπὶ τέλους τὰς φρένας των οἱ Ἄγγλοι ὑπεύθυνοι καὶ νὰ παύσουν νὰ παραβιάζουν τὰς Χριστιανικὰς ἀρχὰς μὲ τόσην ἀναισχυντίαν εἰς βάρος τῆς ζωῆς, τῆς οἰκογενειακῆς ὑποστάσεως καὶ τοῦ δικαιώματος τῆς ἐλευθερίας τῶν ἐντίμων ἀδελφῶν μας τῆς Κύπρου.

"CHRIST LIVETH IN ME!"

By Rev. *ANTHONY M. CONIARIS*
Minneapolis, Minn.

WHAT is a Christian? Here are some common answers: He is a person who "acknowledges that Jesus is the Son of God" . . . He patterns his life according to the teachings of Christ . . . He belongs to a Christian church . . . He attends services every Sunday . . . He loves his enemies and prays for those who persecute him . . . He has been baptized . . . He receives the sacraments regularly . . . Yes, this partly defines a Christian, but not completely. Above and beyond all this, what is a Christian?

St. John gives us the answer when he writes in the fourth chapter of his first letter that a Christian is a person in whom God dwells: *"God lives in him, and he lives in God."* A Christian then is really a person in whom Christ dwells.

The term "Christian" was first applied to the followers of Christ in Antioch in the first century. They were called "CHRISTians" because people saw Christ living in them. Christ had become re-incarnate in them. He was living again in their lives. That is why St. Paul was able to say, *"I live, yet not I, but Christ liveth in me."*

It follows that if we be true Christians, Christ must become re-incarnate in us. St. Paul writing to the Galatian Christians says, *"I am in travail until Christ be formed in you."* Christ must be formed in every true Christian. He must live in us just as He lived in those early disciples. When people look at us today, they must be able to see something of Christ in us.

"Abide in me," said our Lord, "and I in you." The relationship is reciprocal: "Ye in me and I in you." If we do not so abide and let Him abide in us, then as a branch we wither and are cast forth and burned. We cease to be Christians.

When St. Stephen, the first martyr, was being stoned to death he lifted his eyes to heaven and prayed that God would forgive the people who were stoning him. *"Lord Jesus,"* he prayed, *"do not hold this sin against them."* This is exactly what Christ did when He was being crucified. He forgave those who crucified Him. *"Father, forgive them for they know not what they do."* Christ had become re-incarnate in St. Stephen.

Watching the stoning of Stephen was a young man named Paul. He was too young to cast stones, so he stood in the background watching over the garments of those who did the actual stoning. Paul saw Christ alive again in St. Stephen. This forever remained with him, until one day on the road to Damascus the Spirit overpowered him and he was converted. *It was the example of Christ living again in St. Stephen that changed him.* So today only living examples of Christ re-incarnate in His followers can change the world.

How shall I know when Christ actually comes to dwell in me? *Just in proportion as He comes in, self goes out.*

Then we can say with the apostle, *"I have been crucified — nailed to the cross — with Christ"* (Gal. 2:20). We can say, *"I have surrendered all and the living Christ has come in and taken full possession. He has become my ruling passion. For me to live is Christ; therefore it is no longer I that live; self is thrown out the window and it is Christ that liveth in me."*

Most of us are acquainted with the story of Jean Valjean in that great novel "Les Miserables." Jean, you remember, entered a bishop's home one night and stole an expensive candlestick. Soon the police caught him and returned him to the bishop's residence. The bishop without even hesitating in the least greeted Jean Valjean, the thief, and very lovingly told him that he had forgotten the other candlestick, that it belonged to him. The police were astounded. They left dumbfounded. From that moment Jean's life changed. He ceased to be a thief and devoted his entire life to serving others. Why? Because he had seen Christ re-incarnate, living again, in the bishop. When Jean died they opened a bag which he had carried with him all his life and in it they found the bishop's candlesticks. He had always carried them with him because they reminded him of the great turning point in his life. They reminded him of the love of Christ which he had seen in the bishop.

Nearly 2,000 years ago Christ became incarnate, that is, He took on flesh and blood and became man, in order that He might become re-incarnate in every Christian. "Were Christ born in Bethlehem a thousand times and not in us, we would be eternally lost." When He does become re-incarnate, when He does come to live in a Christian's heart, things begin to change. His dwelling there does not mean that life is going to be smooth and easy. It is not. St. Paul had all manner of persecutions, imprisonment, shipwreck, infirmities and finally martyrdom. And yet he rejoiced in the Lord always in spite of his sufferings, because Christ lived in him. "In the world ye shall have tribulation; but be of good cheer." Why? Because He that dwelleth in you hath overcome the world.

We read in the days of our Lord's earhtly ministry that "He could not be hid." If Christ dwells in us the world will soon know about it. He still cannot be hid. We are new creatures, *living epistles,* known and read of all men. Concerning the early disciples it was said, "They took knowledge of

PENTECOST: The Birthday of the Church

JUNE 24, 1956

YOU know about Christmas. You know what Christmas means. You now about Easter and what it means. ow much do you know about the ird great festival of the Christian ear — Pentecost? You will find the ory of the first Christian Pentecost the Second Chapter of the Book of cts. It is the story of the birthday of ie Church, and of how God kept His romise to send His Holy Spirit to be ith us always, to help us to live and ct in the way Jesus had shown and ught during His stay on earth.

After Easter, the people who had nown and loved Jesus stayed together Jerusalem, as He had told them to o. They met together fifty days after aster, to celebrate the very ancient east of Pentecost, a time when it was ustomary for the people to give hanks to God for His gifts through ll the ages — especially for the crops vhich supplied their food, and the criptures which taught them how to ive. As they came together, these men nd women who had been so lonely nd uncertain what to do without their eader, were suddenly aware of a great piritual energy — they were "filled vith the Holy Spirit," as Jesus had told hem they would be.

They found themselves no longer imid and weak; it seemed as if God Himself had given them the power o do His will. They were able to talk o other people and tell them about Jesus, and what He had taught, and about His resurrection, and about His promise of "blessedness" to those who would follow His way of life. They could tell, boldly, of their own conviction that Jesus was truly the promised Messiah and the Son of God.

Peter, the fisherman, who a few short weeks before had been so frightened that he three times in one evening insisted that he had never known the Master whom he so dearly loved, now boldly stood up and preached his first sermon. He did it so effectively and with such great conviction, that three thousand men and women of many lands, gathered in Jerusalem for the holiday, believed and were baptized.

After that the disciples went out to many parts of the world, always boldly preaching the gospel and baptizing those who believed.

So we say that on Pentecost Sunday the disciples were filled with the Holy Spirit, and that the first Christian Pentecost was the birthday of the Church.

As the Church grew, Pentecost became a favorite day for baptisms, and as people in the early Church usually wore white for this occasion, Pentecost was often referred to as White Sunday or Whitsun, as it is known in many Churches.

Today we think of Pentecost as the especially appropriate time to remember that our Church is not just the building where we attend worship services or Sunday School, but that the Church is the family of all Orthodox Christians around the world.

We remember, too, that Jesus told us that we should tell the gospel story "to every living creature." That, of course, means *all* the people whether they live in our own town, or anywhere else in the world. It means all the people, whether they have a great deal or no money; whether they are doctors or lawyers or teachers, or people with no education at all; it means people whose skins are black or brown or yellow or white. We are told that people of many kinds and from many nations were there in Jerusalem that first Pentecost. They were the "founder members" of the One Church.

If we ask, in Jesus name, we, like Peter and the other disciples, will often be surprised to find that we have the strength and courage to do a thing that we might have thought impossible. The "gift of the Spirit" will enable us to serve the Church and to do Jesus' will in the world in a way that would not be possible if we had to depend just on ourselves.

There are Christian Churches in practically every country in the world. People can read the Bible in over a thousand languages. Do you think it would help if we *all* asked God to give us the power of the Holy Spirit to work for peace and brotherhood, in both our own homes and communities and in the whole world? Let *us* start — *right now.*

Pentecost Prayer

Dear Father of us all, we ask Thee to help all Thy children, wherever we may be, to find ways to work through Thy Church, for peace and brotherhood. Strengthen our hands, our minds and our hearts to do Thy work. But keep us from pride and selfish ambition, remembering always that it is not us, but Thy Holy Spirit working in us, that does God's will.

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hem, that they had been with Jesus." Does the world see Jesus in us?

"Christ liveth in me!" was the triumphant cry of the apostle Paul. And when the eternal Son of the living God, who has all power and all authority, comes and makes His dwelling place in a human heart, who may not be as great and as victorious a Christian as Paul was!

«Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος». — Πράξεις 2:38

ΖΩΗ ΥΠΗΡΕΣΙΩΝ -- Ο ΠΑΥΛΟΣ

Ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Τροπαίου
Κου ΠΟΛΥΕΥΚΤΟΥ
Pittsburgh, Pa.

Η ΜΕΤΑΣΤΡΟΦΗ εἶχε πειὰ ὁλοκληρωθῇ... Ὡραιόψυχος ὁ Παῦλος δίνεται ὁλόκληρος στὸν ἀγῶνα. Ἡ φωνή του φλογερὴ ἀντηχεῖ σὰν κεραυνὸς καὶ σὰν οὐράνιο μήνυμα, ἀπ' ὅπου κι' ἂν διαβαίνῃ. Θυελλώδης ὁ συλλογισμός του ζητᾶ νὰ ξεριζώσῃ τὴν πλάνη τῶν ἀνθρώπων καὶ νὰ τοὺς φέρῃ ὅλους μπροστὰ στὸν ματωμένο Σταυρὸ τοῦ Μαρτυρίου, γιὰ νὰ νοιώσουν βαθειὰ τὴν θυσία τοῦ Ναζωραίου, τὸ λυτρωτικό του ἔργο, τὴν τρυφερή του μέριμνα γιὰ τοὺς πονεμένους τῆς γῆς.

Αὐτὸς εἶχεν ὁλοκληρώσει τὸν ἐξαγνισμό του μέσα στὴν κατάπυρη λατρεία του σὲ Κεῖνον, ποὺ τόσο θαυματουργικὰ τὸν κάλεσε. Μὲ τὴν διαύγεια τῆς πίστεώς του τὴν ἀνθρωπιστικὴ ἤθελε νὰ μὴν ἀφίσῃ τὲς ψυχολογικὲς ἀδυναμίες καὶ τὲς διανοητικὲς ἰδιοτροπίες τῶν ἀνθρώπων νὰ τοὺς κρατοῦν καθηλωμένους στὴν δυστυχία τῆς ἀβεβαιότητος καὶ τὴν ἀναβολή.

Εὐγενὴς καὶ μεγαλειώδης προσφορὰ καὶ ὁλοκαύτωμα θυσίας ὁ καχεκτικὸς ἀλλ' ἡρωϊκὸς αὐτὸς ἀπόστολος γιὰ τοὺς συνανθρώπους του.

"Οταν νικήσῃς τοὺς δικούς σου κλονισμοὺς καὶ ἐλεύθερος ἀπὸ δεσμὰ συμβιβασμῶν συνειδήσεως καὶ ἀηδῶν ἡδονισμῶν ἐγωφιλαυτίας προχωρήσῃς στὸν ἀνοικτὸ ὁρίζοντα τοῦ λογισμοῦ καὶ τῆς εὐτυχίας, δὲν θέλεις γύρω σου πνευματικὰ χαλάσματα. Γι' αὐτὸ καὶ ὁ μεγάλος αὐτὸς ὁραματιστὴς γίνεται καταπέλτης κατὰ τοῦ ὀρθολογιστικοῦ ρωμαντισμοῦ τῆς ἐποχῆς του καὶ κάτω ἀπ' τὴν θερμὴ ρητορεία τῆς ἀγάπης του γιὰ Κεῖνον πρὸς τὸν ὁποῖον ἀφιερώθη εἰς τὸν ἡλιόκαυστο δρόμο τῆς Δαμασκοῦ καὶ κείνους, ποὺ θὰ ἀπογείωνε μὲ τὸ συναρπαστικό του μήνυμα, βάζει τὰ σωτηριώδη θεμέλια τῆς ἀναδιοργανώσεως τῆς σκέψεως, ὑψώνει τὸ λάβαρο τῆς ἁγνότητος. Μὲ θετικὴ καὶ ἑλκυστικὴ προβολὴ τῆς μυροπνόου σκέψεώς του ζητᾷ νὰ ἑνώσῃ τοὺς θλιμμένους στρατοκόπους σὲ μιὰ εὐγενῆ καὶ θεμελιώδη ἀποστολή. Τὴν ψυχικὴ ἀνόρθωσι τοῦ ἀνθρώπου

Παρακαλεῖ καὶ ἐλέγχει. Γίνεται μάστιξ τῆς θεληματικῆς καὶ ἐπίμονης πλάνης. Ταξιδεύει καὶ κακουχεῖται. Μὲ τὸ δίκοπο μαχαῖρι τῆς λογικῆς του ζητᾷ νὰ πείσῃ, νὰ στηρίξῃ, νὰ σώσῃ. Καὶ πείθει, γιατὶ αὐτὸς πρῶτα πιστεύει. Πιστεύει, γιατὶ ἀλλοιῶς δὲν ἔχει νόημα ἡ ζωή του. Ἡ πίστις εἶναι καὶ ἡ σοφία του, ἡ δύναμις καὶ τὸ μεγαλεῖόν του. "Ο,τι ἦταν πρὶν ὑπεχώρησε. "Ο,τι πρέπει νὰ γίνῃ εἶναι καὶ ὅ,τι ἀπορρέει ἀπὸ τὴν θειότητα τοῦ Κυρίου του.

Τὰ βήματά του φθάνουν παντοῦ καὶ ἡ φωνή του γεμάτη γλυκειὰ θωπεία ἢ ἀστραπὴ ἀντηχεῖ σὲ καρδιές, θάλασσες καὶ πόλεις. Αὐτὸ ποὺ λέγει τὸ αἰσθάνεται ὡς εὐλογία τοῦ Θεοῦ στὴν ψυχή του. Ἡ εὐλογία ὅμως δὲν μπορεῖ νὰ φυλακισθῇ μέσα στὴν ἰδιοτέλεια καὶ τὰ ὅρια τοῦ προσωπικοῦ «ἐγώ». Εἶναι κάτι ποὺ πρέπει κι' ἔχει τάσι ν' ἀγκαλιάσῃ κάθε ψυχή. Καὶ πορεύεται ὁ Παῦλος πρὸς τὰ ὁρόσημα πρὸς τὰ ὁποῖα ζητᾷ νὰ ἁπλωθῇ ἡ εὐλογία. Ρόδος καὶ Θεσσαλονίκη καὶ Πέργη καὶ Κύπρος καὶ Ἀθῆναι... Εἶναι μιὰ πορεία θριάμβου αὐτή. "Οργωμα ψυχικό. Ἀρθρώνεται ἕνας Χριστιανισμὸς ὑπέροχος, ποὺ μὲ τὰ ἀγγελικά του χείλη, ὑψώνει θερμὲς προσευχὲς στὸν Πλάστη. Ἀνοίγονται τὰ χαρακώματα μέσα ἀπὸ τὰ ὁποῖα θὰ ἀπολυθῇ ἡ μάχη τῆς Χριστιανικῆς δόξης καὶ ἐπικρατήσεως. Ὁ Παῦλος μιλᾷ γιὰ τὸ ξαναγέννημα τοῦ νοῦ. Διαγράφει τὰ ὅρια τοῦ ἀγαθοῦ, τοῦ τελείου καὶ ἐκείνου ποὺ εἶναι εὐπρόσδεκτο στὸν Θεό. Τὸν συγκινεῖ ἡ ἐλευθερία τοῦ ἀνθρώπου, ποὺ ὑφαίνεται μέσα στὲς γλυκιὲς κι' ὡραῖες προϋποθέσεις τοῦ ἀνωτέρου ἐπιπέδου πεποιθήσεων, ποὺ ἔστησεν ὁ Ἰησοῦς κι' ὄχι ἐκείνης ποὺ τανύεται ἐπάνω στὰ συρματοπλέγματα τῆς ἡδονιστικῆς δουλείας.

Τὰ θέματα ποὺ τὸν ἀπασχολοῦν δὲν διαχωρίζουν τὲς ἐξουσίες. Κέντρον ἔχουν τὴν θεία ἀγάπη. Ἀπὸ ἐκεῖ ἀπορρέουν ὅλα. Ἐκεῖ πρέπει νὰ κατευθύνωνται. Ἐκεῖ νὰ ἑνώνωνται. Ἡ εἰρήνη, ἡ δικαιοσύνη, ἡ κοινωνικὴ λειτουργία, ἡ οὐσία τοῦ καλοῦ, τὰ διάφορα καὶ πολύμορφα βιώματά μας δὲν τροχάζουν γύρω ἀπὸ τὸ θεϊκὸ φῶς, ἀλλὰ ἑνώνονται μ' αὐτό, γίνονται μέρος καὶ οὐσία μ' αὐτό, ὅταν τηροῦνται τὰ γνωρίσματα τῶν καθαρῶν σχέσεων μεταξὺ Θεοῦ καὶ ἀνθρώπου, ὅταν κοινωνοῦμεν τῆς θυσίας τοῦ ἐνανθρωπήσαντος Υἱοῦ. Καὶ ἡ ἕνωσις αὐτὴ εἶναι ξεκίνημα καὶ ὁλοκλήρωσις τῆς θέσεώς μας στὸν κόσμο. Εἴμεθα τέκνα οὐχὶ νόμου, ἀλλὰ φωτός, ἁγιασμένα, προνομιοῦχα, τὰ ὁποῖα ὁ Θεὸς κατήλλαξεν μὲ τὸν ἴδιον τὸν ἑαυτόν του: «καθὼς ὁ Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ». (Κορ. Ε, 19).

Ἀλλὰ γιὰ νὰ συντελεσθῇ αὐτὸ καὶ τὸ «Βασίλειον Ἱεράτευμα» νὰ κινηθῇ ἐπάνω στὲς μεγάλες καὶ ἱερὲς γραμμὲς τῆς ἀποστολῆς του πρέπει νὰ ἁγιασθῇ μὲ ἐθελουσία προσφορὰ θυσίας, μὲ μετάνοιαν καὶ ἕνωσιν μὲ τὸ "Αγιον Πνεῦμα. Ἐδῶ εἶναι τὸ μεγάλο ἄθλημα. Προϋποθέτει ἀποφασιστικὴν κατασίγασι τῶν βεβήλων φωνῶν τῆς γῆς εἰς τὸν ἔσω ἄνθρωπον, συμ-

ετοχὴν στὸ βασιλικὸ ἀξίωμα τοῦ
υρίου διὰ τῆς ἀποδοχῆς τοῦ ἀρ-
αβῶνος τῆς κληρονομίας διὰ τοῦ
απτίσματος, διενέργειαν ἠθικῶν
ργων, ἱεραποστολικὴ ἀνθρωπιστι-
ὴ ἐργασίαν εἰς τὸν κύκλον μας,
ότι «ὃ γὰρ σπείρῃ ἄνθρωπος τοῦ-
ο καὶ θερίσει» (Γαλ. 5,2).

Φλογίζεται ὁ Παῦλος, ὅταν γρα-
τὰ ἡ προφορικὰ ἀναπτύσσει τὸ
φηφόρο κήρυγμά του. Ἡ ψυχή,
θύτης καὶ τὸ θῦμα, αἱ σχέσεις
ας, ἡ συμπεριφορά μας εἶναι τὰ
εγάλα διαφέροντά του. Προφητι-
ὸς ὁ συλλογισμός του καὶ σπά-
ισμα ποὺ διαχωρίζει καὶ στὲς πειὸ
επτὲς ἀποχρώσεις τὸ ἅγιο μὲ τὸ
σεβές, τὸ καλὸ μὲ τὸ ἄδικο, τὸ
θικὰ ἄσκοπο μὲ τὸ φρόνιμο. Ἡ
ριστιανικὴ ἀξιοπρέπεια εἶναι σο-
αρὸ καὶ ὑπεροχικὸ μέλημά του.
ὲς «μωρὲς καὶ ἀπαίδευτες συζη-
ήσεις» τὲς χαρακτηρίζει ἐπικίνδυ-
ο καὶ ὀλισθηρὸ ἔδαφος ποὺ ὁδη-
εῖ σὲ κακόπνοες μάχες. Τὸν θέλει
ὸν θεόκοσμο αὐτὸν ποὺ λέγεται
Χριστιανὸς» ἥπιο, ἀνεκτικό, πρᾶο
αὶ γεμᾶτον ἀγάπη καὶ ζωή. Μὰ
ζωή του πρέπει νὰ ἑρμηνεύεται
ὲ πρόφρονα καταρτισμὸ καὶ συναν-
ίλιψι τοῦ πλησίον. Ὁ Θεὸς ἔδωσε
ὸν ἑαυτόν του γιὰ τὸν ἄνθρωπο.
ί' αὐτὸς ποὺ ἑνώνεται μ' Ἐκεῖνον
ρέπει νὰ ἔχῃ αὐταπάρνησι, μεγα-
οψυχία καὶ συμπόνια. Ὅλοι μας
χουμε κάποιον χρυσὸ κρῖκο ποὺ
ιᾶς συνδέει. Δὲν εἴμαστε ξένοι.
Εἶναι πλησίον ἐκεῖνος ποὺ ἔχει ἀγ-
υλωθῆ μέσα στὰ ἀγκάθια τῆς ἁ-
ιαρτίας. Εἶναι ὁ ἀδελφός μας. Ὁ
όνος του εἶναι δικός μας πόνος
αὶ ὑπόθεσις, γιατὶ εἴμαστε ὅλοι
να ἐν Χριστῷ. Ἡ ἄγνοιά του εἶναι
αὶ κάτι ποὺ ἐφάπτεται καὶ τῶν
δικῶν μας ἀνησυχιῶν καὶ τῆς δι-
κῆς μας εὐεξίας. Θὰ πρέπει νὰ μι-
λήσουμε καὶ μεῖς γιὰ τὴν οἰκογέ-
νεια, γιὰ τὰ προβλήματα τοῦ τα-
αγμένου κόσμου, γιὰ τὰ τραυμα-
ισμένα «ἐγώ», γιὰ τὲς ἐρειπωμέ-
νες συνειδήσεις, γιὰ τὲς ψυχικὲς
ερημιές, γιὰ τὰ ἠθικὰ ἀναβιώματα.
Μὲ τὴν ἁγιότητά μας πολὺ πειὸ

(Συνέχεια εἰς τὴν 141ην σελ.)

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

Christianity in India

Christians in India now enjoy constitutional rights to practice and propagate their religious rights established by an almost entirely Hindu body. . . . Distinguished Indian Christians have been appointed to very responsible positions in both State and Central Governments. With Jawaharlal Nehru at the helm, Christians are not merely tolerated but recognized and obliged to contribute their very best.

The Commonweal, May 4

The Church in Armenia

Bishop Terenig of the Armenian Church writes from Lebanon that at the recent assembly attended by 16 Bishops and Archbishops of his Church in Cairo, the "patriarchal election" of February 20 in the Armenian Catholicate of Cicilia was ruled "defective and unacceptable" and thus the cause of the current split in the Armenian community in Syria and Lebanon. At this final session, the supremacy of the holy See of Etchmiadzin in Soviet Armenia was stressed as well as the unity and solidarity of the Armenian Church throughout the world. The assembly learned from Catholicos Vazken I that there is a religious awakening among the people of Soviet Armenia where many churches have been reopened but where there is a serious lack of clergy.

The Christian Century, May 2

Church Integration

The largest Protestant group in one organization in the United States paved the way for racial integration within its congregations last week. The General Conference of the Methodist Church, policy unit for more than 9.3 million Methodists, adopted a statement recommending that "discrimination or segregation . . . in the Methodist Church be abolished with reasonable speed."

Methodists were urged to work actively to eliminate discrimination "in their homes, in their work, in their churches and in their communities."

U.S. News & World Report
May 11

Mass Media and Religion

Four experts in the field of the mass media devoted to religious programs put their heads together recently at a meeting of the Institute for Education by Radio-Television sponsored by Ohio State University. They agreed that the churches in America are failing to take full advantage of the opportunities offered by the phenomenal growth of radio and TV. The main reason for this failure is paucity of top notch talent devoted to elaborating religious themes.

America, May 5

Spanish Church Critical of Rule

The Roman Catholic Church in Spain has come out against totalitarianism as a system of government.

This position, which is held to have important political significance, was explained in a pastoral letter, the text of which was published recently. The letter was written by Enrique Cardinal Pla Deniel, Primate of the Spanish hierarchy.

"The church, and in our times the Roman Pontiff, has always censured totalitarianism and centralization by the state of all functions," the primate said. "It has always condemned those excesses."

The N. Y. Times, May 6

ΕΤΟΣ ΚΒ΄

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΑΡΙΘ. 435

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἐπανορθώσεις

Ἡ Α.Θ.Παναγιότης ηὐχαρίστησε διὰ τηλεγραφήματος τὸν ἐξοχ. Ἀδνὰν Μενδερές, Πρωθυπουργὸν τῆς Τουρκίας, διὰ τὸ διατεθὲν διὰ νόμου ποσὸν παρὰ τῆς Τουρκικῆς Κυβερνήσεως «πρὸς ἐπαναφορὰν εἰς τὴν προτέραν αὐτῶν κατάστασιν τῶν Ἐκκλησιῶν καὶ τῶν Εὐαγῶν Ἱδρυμάτων». Εἰς τὴν τηλεγραφικήν του εὐχαριστήριον ἀπάντησιν ὁ Τοῦρκος Πρωθυπουργὸς ἐβεβαίωσε τὴν Α.Θ. Παναγιότητα, ὅτι «ἡ ἐπίλυσις τοῦ περὶ οὗ ὁ λόγος ζητήματος θέλει εὐχαριστήσει πάντας».

Συγκέντρωσις Ἱεροῦ Κλήρου

Προσκλήσει καὶ ὑπὸ τὴν προεδρείαν τῆς Α.Θ.Παναγιότητος, συνῆλθεν ἐν τοῖς Πατριαρχίοις εἰς σύσκεψιν ὁ Ἱερὸς Κλῆρος τῆς Ἁγιωτάτης Ἀρχιεπισκοπῆς. Ἀπεφασίσθησαν τὰ κάτωθι:

Ἡ ἐπαναλειτουργία, ἀπὸ 11ης Ἰουνίου, τῆς Παιδουπόλεως Χριστοῦ Πρώτης καὶ τῆς Θερινῆς Ἐξοχῆς Ἐργαζομένου Κοριτσιοῦ, διὰ τὰς ὁποίας οἱ Ἱ. Προϊστάμενοι ἔλαβον ἤδη ἐντολήν, ὅπως ἑτοιμάσουν ἐγκαίρως τοὺς καταλόγους τῶν εἰσαχθησομένων εἰς τὰ δύο ταῦτα Ἱδρύματα.

Ἡ λειτουργία τῆς Ὥρας Ἀναψυχῆς τοῦ Παιδιοῦ καὶ κατὰ τὰς ἐφετεινὰς σχολικὰς διακοπάς.

Ἐπιλογὴ μαθητῶν πρὸς ἐγγραφὴν εἰς τὴν Ἱ. Θεολογικὴν Σχολὴν Χάλκης.

Προτροπὴ τῶν ἀποφοίτων τῶν Ἀστικῶν Σχολῶν, ἀμφοτέρων τῶν φύλων, ὅπως συνεχίσωσι τὰς σπουδάς των εἰς τὰ Γυμνάσια.

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Ἡ Ὑγεία τοῦ Σεβασμιωτάτου

Κατὰ σύστασιν τοῦ ἰατροῦ του κ. Λεωνίδα Λαντζούνη, ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ εἰσήχθη εἰς τὸ Νοσοκομεῖον Medical Center πρὸς παρακολούθησιν. Ὡς γνωστόν, ὁ Σεβασμιώτατος εἶχεν ἀσθενήσει ἐξ ἐλαφρᾶς μορφῆς δίσκου, τοῦ ὁποίου τὰ συμπτώματα ἦσαν αἰσθητὰ πολὺ πρὸ τῆς ἀναχωρήσεώς του εἰς περιοδείαν ἀνὰ τὰς Δυτικὰς Πολιτείας τῆς χώρας. Ὁ Σεβασμιώτατος προσβάλλεται κατὰ περιόδους ἀπὸ ἐλαφροὺς πόνους, ἐκρίθη δὲ ὅτι εἰς τὸ Νοσοκομεῖον τόσον ἡ παρακολούθησίς του ὅσον καὶ αἱ φροντίδες αἱ ὁποῖαι θὰ τοῦ παρέχονται θὰ εἶναι πλήρεις. Πληροφορούμεθα ὅτι κατὰ τὴν δήλωσιν τοῦ ἰατροῦ κ. Λ. Λαντζούνη, δὲν συντρέχει οὐδεὶς λόγος χειρουργικῆς ἐπεμβάσεως.

Τιμὴ πρὸς τὸν Σεβασμιώτατον

Τὸ General Theological Seminary of New York (Episcopal) ἀνεκήρυξε τὸν Σεβασμιώτατον Ἐπίτιμον Διδάκτορα τῆς Θεολογίας. Ἡ ἐπίδοσις τοῦ Διδακτορικοῦ Διπλώματος ἐγένετο κατὰ τὴν ἐτησίαν ἑορτὴν τῶν ἐξετάσεων τοῦ Σεμιναρίου (23 Μαΐου, 1956) καὶ ἐνώπιον τοῦ καθηγητικοῦ συλλόγου, τοῦ φοιτητικοῦ Σώματος καὶ πολλῶν ἐπισήμων. Ἀπουσιάζοντος τοῦ Σεβ. Ἀρχιεπισκόπου, λόγῳ ἀσθενείας, τὸ δίπλωμα ἐπεδόθη, in absentia, εἰς τὸν ἐκπρόσωπον αὐτοῦ, τὸν Θεοφιλ. Ἐπίσκοπον Κωνσταντίας Κον Γερμανόν.

Ἐκτὸς τοῦ ἀνωτέρω ἱδρύματος, τὸ Πανεπιστήμιον Yale ἔχει ἤδη προσφέρει παρόμοιον τιμητικὸν δίπλωμα εἰς τὸν Σεβασμιώτατον.

Ἀπελευθέρωσις τοῦ Ἀρχιεπ. Κύπρου Μακαρίου

Εἰς ἀπάντησιν μηνύματος τοῦ Ἄγγλου Ἀρχιεπισκόπου, ἰσχυριζομένου, ὅτι ἡ Ἀγγλικανικὴ Ἐκκλησία ἔπραξε πᾶν τὸ δυνατόν, διὰ τὴν ἀπελευθέρωσιν τοῦ Ἀρχιεπισκόπου Μακαρίου καὶ τοῦ Ἐπισκόπου Κηρυνείας, ὁ Ἀρχιεπίσκοπος Βορείου καὶ Νοτίου Ἀμερικῆς Σεβ. Μιχαὴλ ἀπέστειλεν εἰς αὐτὸν τὸ ἑξῆς τηλεγράφημα: «Ἀρχιεπίσκοπον Καντερβουρίας,

Δρα Φίσσερ,

Εὐχαριστοῦμεν θερμῶς διὰ γραπτὸν μήνυμα ὑμετέρας Γαληνότητος ἀπὸ Μαΐου 16, σχετικῶς μὲ τὴν ἀπελευθέρωσιν τοῦ Ἀρχιεπισκόπου Μακαρίου καὶ τῶν συνεξορίστων του. Θὰ παρατηρήσωμεν, ὅμως, ὅτι ἡ Ἐκκλησία τῆς Ἀγγλίας δὲν περιορίζεται εἰς μόνον τὸν Ἀρχιεπίσκοπον τῆς Καντερβουρίας, ἀλλ' ἀποτελεῖται ἐξ ὅλων τῶν ἐπισκόπων τῶν δύο μεγάλων ἐπαρχιῶν Καντερβουρίας καὶ Τόρκης, οἵτινες, ὡς γνωρίζομεν, ἀπὸ τὴν πολυετῆ ἐν Ἀγγλίᾳ παραμονήν μας, ἀσκοῦν τεραστίαν ἐπιρροὴν ἐπὶ τῶν ποιμνίων των. Καὶ ὅμως, οὐδεὶς ἐξ αὐτῶν ὕψωσε τὴν φωνήν του, διαμαρτυρόμενος κατὰ τῆς ἀνηκούστου συλλήψεως καὶ ἐξορίας τοῦ Ἀρχηγοῦ τῆς Ὀρθοδόξου Ἐκκλησίας τῆς Κύπρου. Ἀντιθέτως, μάλιστα, τὸ ἐγκυρότερον ὄργανον τῆς Ἐκκλησίας σας, οἱ «Ἐκκλησιαστικοὶ Τάϊμς», ἔγραψαν κατ' ἐπανάληψιν ἐναντίον τοῦ Μακαρίου, ὑβρίζοντες καὶ δυσφημοῦντες αὐτὸν καὶ χαρακτηρίζοντες αὐτὸν ὡς κομμουνιστήν.

Οὐδεμία φωνὴ ἀποδοκιμασίας ἐκ μέρους σας, ἤ, γενικώτερον, τοῦ Ἐπισκοπάτου τῆς Ἀγγλικανικῆς Ἐκκλησίας, ἠκούσθη κατὰ τῆς χυδαίας αὐτῆς στάσεως τῶν «Ἐκκλησιαστικῶν Τάϊμς» ἔναντι τοῦ Ἀρχηγοῦ μιᾶς Αὐτοκεφάλου Χριστιανικῆς Ἐκκλησίας, τοῦ ὁποίου τὸ μόνον ἔγκλη-

συνίσταται εἰς τὸ ὅτι παρέμεινεν
ιστὸς φύλαξ τοῦ πνευματικοῦ ποι-
ου, ποὺ τοῦ ἐνεπιστεύθη, ὡς ἀνώ-
ος Ποιμήν, ὁ Κύριος καὶ Σωτὴρ
ῶν Ἰησοῦς Χριστός.

ΜΙΧΑΗΛ
Ἀρχιεπίσκοπος τῆς Ὀρθοδόξου
Ἐκκλησίας Βορ. καὶ Νοτ.
Ἀμερικῆς»

ήνυμα τοῦ Σεβασμιωτάτου

Πρὸς τὰ μέλη τῶν δύο τοπικῶν
ηρικολαϊκῶν τῆς Ἁγ. καὶ Γῆς Ἐ-
σκοπικῆς Περιφερείας ἀπηύθυνε
τνευσμένον μήνυμα ὁ Σεβασμιώτα-
ς Ἀρχιεπίσκοπος. Ἐπὶ τοῦ ζωτι-
ῦ θέματος τῆς χρήσεως τῆς Ἑλλη-
ῆς γλώσσης ὁ Σεβασμιώτατος γρά-
ι τὰ ἑξῆς:

«Θεωροῦμεν σκόπιμον, ὅπως ἐπι-
ήσωμεν τὴν προσοχὴν ἁπάντων τῶν
νέδρων εἰς τὸ ζήτημα τῆς Λειτουρ-
κῆς μας γλώσσης, ἥτις εἶναι ἡ
ῶσσα τῆς Καινῆς Διαθήκης, τοῦ-
στιν τῆς ἐνδόξου καὶ ἀθανάτου Ἑλ-
νικῆς, εἰς τὴν ὁποίαν ὡς ὑπὲρ ἐκ
ρισσοῦ, ἐγράφησαν τὰ προωρισμέ-
νὰ μείνουν ἀνυπέρβλητα ἀριστουρ-
ματα τῆς ἀνθρωπίνης διανοήσεως.

Ποτέ, οὐδεὶς ἐξ ἡμῶν τῶν ὑπευ-
νων διὰ τὴν διοίκησιν τῆς Ἑλληνι-
ης Ἀρχιεπισκοπῆς Ἀμερικῆς, οὔ-
ἐδίδαξεν, οὔτε ὑπέδειξεν, οὔτε ἰ-
υρίσθη ὅτι ἡ Ἑλληνικὴ γλῶσσα εἶ-
ι ἀπαραίτητος διὰ τὴν ψυχικὴν σω-
ρίαν τῶν ἀνθρώπων. Θέσις τοιαύ-
, θὰ ἀπετέλει ἐπιπολαιότητα ἀσυγ-
ώρητον καὶ μονονουχὶ βλασφημίαν.

Οὐδεὶς ὅμως θὰ ἀρνηθῇ, οὔτε δύ-
ται, οὔτε πρέπει νὰ ἀρνηθῇ, ὅτι ἡ
ειτουργική μας Ἑλληνικὴ γλῶσσα,
τοτελεῖ τὴν τιμαλφεστέραν Ἑλληνι-
ὴν μας παράδοσιν. Μόνον ἀνιστό-
ητοι καὶ ἐπιπολαίως κρίνοντες τὰ
ράγματα, δύνανται νὰ ἰσχυρισθοῦν
ὶ ἀντίθετον».

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Ἡ τελετὴ ἐπὶ τῇ λήξει τῶν μαθη-
άτων τῆς Θεολογικῆς Σχολῆς ὡρί-
θη διὰ τὴν Κυριακήν, 10ην Ἰουνίου
956.

ΚΑΤΗΧΗΤΙΚΟΝ ΦΡΟΝΤΙΣΤΗΡΙΟΝ ΙΕΡΑΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ

Ὡς ἀνεκοινώθη δι' ἐγκυκλίου τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου, ἡ Ἱερὰ Ἀρχιεπισκοπὴ διοργανώνει ἀπὸ 1ης μέχρι 15ης Ἰουλίου ἐ. ἔ. τὸ Τέταρτον θερινὸν Κατηχητικὸν Φροντιστήριον εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου. Τὸ Πρόγραμμα τοῦ Φροντιστηρίου τούτου ἀπεστάλη πρὸ πολλοῦ ἤδη εἰς τοὺς Ἱερατικοὺς Προϊσταμένους τῶν Κοινοτήτων μας, ἀρκεταὶ δὲ αἰτήσεις συμμετοχῆς εἰς αὐτὸ καταφθάνουν συνεχῶς εἰς τὸ Κατηχητικὸν Γραφεῖον. Οἱ Ἱερεῖς μας, κατανοοῦντες τὴν μεγάλην ἀνάγκην καὶ σημασίαν τῆς ἐπιμορφώσεως τῶν κατηχητριῶν των εἰς τὸ ἐν λόγῳ Φροντιστήριον, δεικνύουν ζωηρὸν ἐνδιαφέρον διὰ τὴν ἀντιπροσώπευσιν τῶν Κοινοτήτων των εἰς αὐτό.

Δημοσιεύομεν κατωτέρω τὸ Πρόγραμμα τοῦ Φροντιστηρίου, τὰ διδακτέα μαθήματα καὶ ἀπόσπασμα τοῦ σχετικοῦ κανονισμοῦ, εἰς τὸ ὁποῖον καθορίζονται τὰ προσόντα τῶν ὑποψηφίων πρὸς φοίτησιν.

ΓΕΝΙΚΟΝ ΠΡΟΓΡΑΜΜΑ ΦΡΟΝΤΙΣΤΗΡΙΟΥ

Ἰουνίου 30, Σάββατον: Ἄφιξις, ἐγγραφή, ἐγκατάστασις, ἀλληλογνωριμία.
Ἰουλίου 1, Κυριακή: Θεία Λειτουργία. Ἐπίσκεψις εἰς West Point.
Ἰουλίου 2–3, Δευτέρα–Τρίτη: Μαθήματα.
Ἰουλίου 4, Τετάρτη: Ἐκδρομὴ εἰς Ν. Ὑόρκην ἢ ἱστορικοὺς τόπους.
Ἰουλίου 5–7, Πέμπτη–Σάββατον: Μαθήματα.
Ἰουλίου 8, Κυριακή: Θεία Λειτουργία. Ἐπίσκεψις εἰς Hyde Park.
Ἰουλίου 9–13, Δευτέρα–Παρασκευή: Μαθήματα.
Ἰουλίου 14, Σάββατον: Ἐξετάσεις. Ἀποχαιρετιστήριον δεῖπνον.
Ἰουλίου 15, Κυριακή: Θεία Λειτουργία. Ἀναχώρησις.

ΜΑΘΗΜΑΤΑ

1. Εἰσαγωγὴ εἰς τὴν Ὀρθόδοξον Ἑλληνικὴν Ἐκκλησίαν
2. Κατηχητικὴ ὀργάνωσις
3. Ψυχολογία τῆς Θρησκείας
4. Διδακτικὴ τῶν Θρησκευτικῶν
5. Μουσικὴ

Τὰ ἀνωτέρω μαθήματα θὰ διδαχθοῦν ἀπὸ Καθηγητὰς τῆς Ἀκαδημίας καὶ ἄλλους διακεκριμένους διανοουμένους, εἰδικοὺς εἰς τοὺς διδασκομένους κύκλους μαθημάτων.

Ἐκτὸς τῶν μαθημάτων τοῦ προγράμματος θὰ γίνουν ἐπίσης διαλέξεις ἀπὸ διανοουμένους κληρικοὺς καὶ ἐπιστήμονας ἐπὶ ἐνδιαφερόντων κατηχητικῆς φύσεως ἐγκυκλοπαιδικῶν θεμάτων.

Ἡ διδασκαλία τῶν ἀνωτέρω μαθημάτων γίνεται εἰς τὴν Ἑλληνικὴν γλῶσσαν μὲ ἐλευθέραν χρῆσιν τῆς Ἀγγλικῆς.

ΠΡΟΣΟΝΤΑ ΥΠΟΨΗΦΙΩΝ

Γίνονται δεκταὶ νέαι – ἢ καὶ νέοι – ἡλικίας 17 ἐτῶν καὶ ἄνω, διὰ τὰς ὁποίας ὑπάρχει πρότασις, στηριζομένη εἰς ὑπόδειξιν τῶν οἰκείων Ἱερατικῶν Προϊσταμένων.

Ὑποδεικνύονται, κατὰ προτίμησιν, πρόσωπα ἐκ τῶν ὑπηρετούντων εὐδοκίμως εἰς Κατηχητικὰ Σχολεῖα, τὰ ὁποῖα ἔχουν τὰ ἑξῆς προσόντα: α) τουλάχιστον Γυμνασιακὴν μόρφωσιν, β) ἀδιάβλητον ἦθος, γ) Ἑλληνικὸν Ὀρθόδοξον φρόνημα καὶ ζῆλον, δ) ἀγάπην πρὸς τὴν παιδικὴν ἡλικίαν καὶ ε) πίστιν εἰς τὴν ἀποστολὴν τοῦ Κατηχητικοῦ Σχολείου.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Ἡ Ἐτησία Ἑορτὴ

Ἡ ἐτησία ἑορτὴ τῆς Ἀκαδημίας Ἁγίου Βασιλείου (3 Ἰουνίου) ὑπῆρξεν ἐξαιρετικῶς ἐπιτυχής. Παρὰ τὸν βροχερὸν καιρόν, χιλιάδες ὁμογενῶν προσῆλθον εἰς αὐτήν.

Τὸ πρῶτον μέρος τοῦ προγράμματος περιελάμβανε δέησιν ὑπὸ τοῦ Πανοσιολ. Ἀρχιμανδρίτου Τ. Παντελάκου, τὴν λογοδοσίαν τοῦ Διευθυντοῦ κ. Ξ. Διαμαντοπούλου, τὴν ἀπονομὴν τῶν διπλωμάτων εἰς τὰς ἀποφοίτους τοῦ Διδασκαλικοῦ Κολλεγίου, τὴν ἀντιφώνησιν ὑπὸ τῆς τελειοφοίτου Φ. Κουτσιλιέρη καὶ τὴν ἀπονομὴν τῶν βραβείων. Ἀθλοθέται εἶναι ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος, ὁ Θεοφιλέστατος Ἐπίσκοπος κ. Γερμανός, ἡ Κυρία Κ. Βλαβιανοῦ, ἡ Κεντρικὴ Φιλόπτωχος, ἡ Φιλόπτωχος τοῦ Καθεδρικοῦ, ἡ ΑΧΕΠΑ, ἡ ΓΚΑΠΑ καὶ ἄλλοι φίλοι τῆς Σχολῆς.

Ἰδιαιτέραν ἐντύπωσιν ἐνεποίησεν ἡ λογοδοσία τοῦ Διευθυντοῦ τῆς Σχολῆς.

Τὸ δεύτερον μέρος τοῦ προγράμματος περιελάμβανε ἐκδηλώσεις ὡραίας τῶν παιδιῶν τῆς Παιδικῆς Στέγης. Ἡ φοιτητικὴ χορῳδία ὑπὸ τὴν καθηγήτριαν Καν Εὐτέρπην Νύχη καὶ ἡ Παιδικὴ χορῳδία ὑπὸ τὴν διδασκάλισσαν Δίδα Χαρίκλειαν Γκορίτσα συνετέλεσαν πολὺ εἰς τὴν ἐπιτυχίαν τοῦ προγράμματος.

Τὸ κορύφωμα τῆς ἑορτῆς ἦτο ἡ παράστασις τῆς Ἠλέκτρας τοῦ Σοφοκλέους ὑπὸ τῶν φοιτητριῶν. Ἡ παράστασις αὐτὴ συνεκίνησε βαθύτατα τοὺς παρακολουθήσαντας αὐτήν. Ἡ ἐπιτυχία ὀφείλεται εἰς τὴν ἀρίστην διδασκαλίαν τοῦ ἔργου ὑπὸ τοῦ κ. Διαμαντοπούλου καὶ τῶν συναδέλφων του καθηγητῶν, ἀλλὰ καὶ εἰς τὴν καλλιτεχνικὴν διεύθυνσιν καὶ τὴν ἐντατικὴν ἐργασίαν τοῦ κ. Βάσου Κανέλλου, γνωστοῦ καλλιτέχνου ἀπὸ τὰς Δελφικὰς ἑορτὰς καὶ τῆς κόρης του Τανάγρας, χορογράφου καὶ ἀρίστης ἑρμηνευτρίας τῶν Ἑλληνικῶν Τραγῳδιῶν. Ἡ ὑποδυθεῖσα τὴν Ἠλέκτραν Καίτη Φωτιάδου ἡρμήνευσε μὲ ἐξαιρετικὴν ἐπιτυχίαν τὸν ρόλον της. Τὸ αὐτὸ δύναται νὰ λεχθῇ καὶ διὰ τὰς λοιπὰς φοιτητρίας καὶ ἰδίως διὰ τὸν χορὸν τοῦ ἔργου.

Ὁ Ἐπίσκοπος Κωνσταντίας Κος Γερμανός, ἀντεπροσώπευσε τὸν ἀσθενοῦντα Ἀρχιεπίσκοπον κ. Μιχαὴλ εἰς τὴν τελετήν. Ὁ Θεοφιλέστατος ὡμίλησε καὶ διὰ λόγων θερμῶν συνεχάρη τὴν Διεύθυνσιν καὶ τὸ προσωπικὸν τοῦ Ἱδρύματος διὰ τὴν γενομένην ἐν αὐτῷ λαμπρὰν ἐργασίαν.

Ὁ Κος Σκόπας, Ὕπατος Πρόεδρος τῆς ΑΧΕΠΑ, διαβεβαίωσε κατὰ τὴν ἑορτὴν ἐπισήμως τὴν ὁμογένειαν περὶ τῆς Ἱδρύσεως εἰς τὴν Ἀκαδημίαν τμήματος Ἀρρένων, ἀμέσως δὲ μετὰ τὴν τελετὴν ἐγένετο ἡ συμβολικὴ ἐκσκαφὴ τῶν θεμελίων τοῦ μέλλοντος νὰ ἀνεγερθῇ κτιρίου.

Αἱ ἀποφοιτήσασαι τοῦ Διδασκαλικοῦ Κολλεγίου φοιτήτριαι εἶναι: Φ. Αὐζάγγελη, Μ. Γρηγορίου, Φ. Κουτσιλιέρη, Β. Παπαϊωάννου, Ε. Σαϊτάνη, Α. Φωτιάδου, Κ. Ψυχογυιοῦ.

Αἱ βραβευθεῖσαι φοιτήτριαι εἶναι: Φ. Κουτσιλιέρη, Β. Παπαϊωάννου, Φ. Αὐζάγγελη, Α. Φωτιάδου, Κ. Ψυγογυιοῦ, Φ. Γιαννοπούλου, Α. Ζουλάμη, Ε. Παπανικολάου, Π. Καδέμη, Σ. Φιλίππου.

Ἔπαινος ἀπενεμήθη ἐπίσης εἰς τὰς δεσποινίδας Κ. Σπυροπούλου καὶ Μ. Μάσα διὰ τὴν ἐπιμέλειάν των καὶ εἰδικῶς διὰ τὴν πρόοδον εἰς τὴν ἐκμάθησιν τῆς Ἑλληνικῆς γλώσσης. Κατὰ τὴν τελετὴν ἀνεγνώσθη τηλεγράφημα τῆς Α. Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου Ἀθηναγόρα τοῦ Α΄. Ἐπίσης ἀνεγνώσθησαν χαιρετιστήρια γράμματα τῆς Πρεσβείας καὶ τοῦ κ. Παλαμᾶ–Ξανθοπούλου, ἀντιπροσώπου τῆς Ἑλλάδος εἰς τὰ Ἡν. Ἔθνη.

Αἱ ἐκδηλώσεις πρὸς τὸν ἀσθενοῦντα Ἀρχιεπίσκοπον ὑπῆρξαν θερμαί, εἰλικρινεῖς καὶ αὐθόρμητοι.

Σύλλογος Ἀποφοίτων

Τὴν 4ην Ἰουνίου 1956, ὁ Σύλλογος τῶν Ἀποφοίτων τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας τοῦ Ἁγ. Βασιλείου, συνῆλθεν εἰς τακτικὴν συνεδρίασιν εἰς τὴν Σχολήν.

Συνεζήτησε τὰ προβλήματα τοῦ Συλλόγου τῶν Ἀποφοίτων, καθὼς καὶ τὸ πρόγραμμα τῶν ἐνεργειῶν αἱ ὁποῖαι θεωροῦνται ἀναγκαῖαι δι τὴν προαγωγὴν καὶ τὴν ἐπίλυσιν αὐ τῶν.

Μετὰ τοῦτο ἔγινε ἡ ἀνακήρυξι τῶν νέων ἀποφοίτων ὡς μελῶν το Συλλόγου. Ἐπηκολούθησε ἡ ἀνάδει ξις τοῦ νέου Διοικητικοῦ Συμβουλίο διὰ τὸ ἔτος 1956—1957, τὸ ὁποῖο κατηρτίσθη ὡς ἀκολούθως: Μαρί Ταυλαρίδου, πρόεδρος, Ρωξάνη Τσι ώκου, ἀντιπρόεδρος, Χαρίκλεια Γκο ρίτσα, γραμματεύς, Βενετία Κωστιά νη, ταμίας, Β. Παπαϊωάννου, μέλος

ΕΠΙΣΚΟΠΙΚΑΙ ΠΕΡΙΦΕΡΕΙΑΙ

Ἔληξαν ἐπιτυχῶς αἱ ἐργασίαι τῶ τοπικῶν Κληρικολαϊκῶν Συνεδρίω τῶν Ἐπισκοπικῶν Περιφερειῶν Α΄ Β΄, Γ΄ καὶ Δ΄. Ἐκθέσεις περὶ τῶ συζητηθέντων καὶ ἀποφασισθέντω θὰ δημοσιευθοῦν ἅμα τῇ λήψει των

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ ΗΛΙΟΥΠΟΛΕΩΣ

(Βιογραφικὸν σημείωμα)

Δημοσιεύομεν κατωτέρω τὸ βιο γραφικὸν σημείωμα τοῦ ἐκδημήσαν τος πρὸς Κύριον Μητροπολίτου Ἡ λιουπόλεως καὶ Θείρων κ. Γενναδίου τὸ ὁποῖον δὲν ἐδημοσιεύθη εἰς τὸ προ ηγούμενον φύλλον λόγῳ ἐλλείψεως χώρου:

Ὁ ἀείμνηστος Μητροπολίτης Ἡ λιουπόλεως καὶ Θείρων Γεννάδιος κατὰ κόσμον Ὀδυσσεὺς Μαζαράκη Ἀραμπατζόγλου, ἐγεννήθη τῷ 1883 ἐν Σαμακοβίῳ τῶν Σαράντα Ἐκ κλησιῶν. Διακούσας τὰ πρῶτα γράμματα ἐν τῇ γενετείρᾳ του εἰσῆλθε τῷ 1898 εἰς τὴν Ἱερὰν Θε ολογικὴν Σχολὴν Χάλκης, ἐκ τῆς ὁποίας ἀπεφοίτησεν ἀριστοῦχος τῷ 1905. Χειροτονηθεὶς εἰς Διά κονον, ὑπὸ τοῦ ἀειμνήστου Μητρο πολίτου Λήμνου Γενναδίου, τοῦ με τέπειτα Θεσσαλονίκης, παρ' οὗ ἔ λαβε τὸ ὄνομα, διωρίσθη Ἀρχιδιά κονός του, βραδύτερον δ' ἐχρημά τισεν Ἀρχιδιάκονος Ἀδριανουπό λεως. Ἐφιέμενος εὐρυτέρων σπου δῶν, μετέβη εἰς Λωζάννην, ἔνθα κα

πλήρωσε τὰς θεολογικάς, φι-
φικὰς καὶ νομικὰς αὐτοῦ σπου-
Ἐπανελθών, προεχειρίσθη εἰς
σβύτερον καὶ διωρίσθη Ἱερατι-
Προϊστάμενος Κοντοσκαλίου,
σκων ἅμα καὶ ἐν τῷ Ἑλληνο-
λικῷ Λυκείῳ Πέραν.

ατ' Ἀπρίλιον τοῦ 1913, προ-
εἰς ὑπὸ τοῦ ἀοιδίμου Πατριάρ-
Γερμανοῦ τοῦ Ε' εἰς Ἐπίσκο-
Σκοπέλου, διωρίσθη Ἀρχιερα-
ς Προϊστάμενος Κοντοσκαλίου.
συνεχείᾳ διετέλεσεν Ἀρχιερα-
ς Προϊστάμενος Μ. Ρεύματος
Πατριαρχικὸς Ἔξαρχος ἐν
ατῷ. Τῇ 29ῃ Ἰανουαρίου 1925,
ήχθη ὑπὸ τοῦ ἀειμνήστου Πα-
ρχου Κωνσταντίνου τοῦ ΣΤ' εἰς
ροπολίτην Ἡλιουπόλεως καὶ
ρων. Διετέλεσε πλειστάκις Συ-
κὸς καὶ ἐπὶ σειρὰν ἐτῶν Πρό-
ος τῆς Κανονικῆς Ἐπιτροπῆς
τοῦ Νομικοῦ Συμβουλίου τῶν
τριαρχείων. Ἀντεπροσώπευσε
Μ. Ἐκκλησίαν εἰς πλεῖστα συν-
ια. Γνώστης, ἐκτὸς τῆς Ἑλλη-
ῆς, τῆς Τουρκικῆς, Λατινικῆς,
αβοπερσικῆς, Ἀγγλικῆς, Γαλ-
ῆς, Γερμανικῆς καὶ Ἰταλικῆς,
έγραψε πολλὰ συγγράμματα
πλείστας μελέτας καὶ μονογρα-
ς ἐπὶ θεμάτων θεολογικῶν, ἐκ-
σιαστικῶν, ἱστορικῶν, κανονο-
ικῶν καὶ βυζαντινολογικῶν,
λλὰ τῶν ὁποίων μετεφράσθησαν
εἰς ξένας γλώσσας. Ἦτο ἀν-
ιστέλλον μέλος διαφόρων Ἰν-
τούτων, εἶχε δὲ λάβει καὶ πέντε
ράσημα Χριστιανικῶν Ἱδρυμά-
καὶ Κρατῶν. Ἐκ τῶν συγ-
αμμάτων του ἄξια ὅλως ἰδιαιτέ-
μνήμης εἶναι: Ἡ «Φωτίειος Βι-
οθήκη» καὶ ὁ Α' Τόμος τῆς Ἱ-
ρίας τοῦ Οἰκ. Πατριαρχείου.

Η Θεολογικὴ Σχολὴ τοῦ Πανεπι-
μίου Ἀθηνῶν ἀνεκήρυξεν αὐ-
, ἐν ἐπισήμῳ τελετῇ, Ἐπίτιμον
άκτορα αὐτῆς, συνεπλήρωσε δὲ
τιμὰς ἡ Μήτηρ Ἐκκλησία καὶ
ροφὸς Ἱερὰ Θεολογικὴ Σχολή,
ἰδιαιτέρας τελετῆς, τῇ 22ᾳ Νο-
ρίου 1953, ἐν τῷ Πατριαρχικῷ
ῷ, ἐπὶ τῇ τεσσαρακονταετηρίδι
δοκίμου Ἀρχιερατείας αὐτοῦ.

ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΜΗΝΟΣ ΙΟΥΝΙΟΥ 1956

Ἡμ.	Κυριακὴ	Ἦχος	Ἑωθ.	Ἀπόστολος	Εὐαγγέλιον
3	Ε' ἀπὸ τοῦ Πάσχα	δ'.	Ζ'.	Πρξ. ια' 19-30	Ἰω. δ' 5-42
10	ΣΤ' ἀπὸ τοῦ Πάσχα	πλ. α'.	Η'.	Πρξ. ιστ' 16-34	Ἰω. θ' 1-38
17	Κυριακὴ τῶν Ἁγίων 318 Θεοφόρ. Πατέρων	πλ. β'.	Ι'.	Πρξ. κ' 16-18 καὶ 28-36	Ἰω. ιζ' 1-13
24	Τῆς Πεντηκοστῆς	Ἑορτῆς	Ἑορτῆς	Πρξ. β' 1-11	Ἰω. ζ' 37-52 καὶ η' 12

ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΜΗΝΟΣ ΙΟΥΛΙΟΥ 1956

Ἡμ.	Κυριακὴ	Ἦχος	Ἑωθ.	Ἀπόστολος	Εὐαγγέλιον
1	Ἁγ. Πάντων	πλ. δ'.	Α'.	Ἑβρ. ια' 33 ιβ' 2	Ματ. ι' 32-33, 37-38 ιθ' 27-30
8	Β' Ματθαίου	α'.	Β'.	Ρωμ. β' 10-16	Ματ. δ' 18-23
15	Ἁγ. Πατέρων Δ' Οἰκουμ. Συν.	β'.	Γ'.	Τιτ. γ' 8, 15	Ματ. ε' 14-19
22	Δ' Ματθαίου	γ'.	Δ'.	Ρωμ. στ' 18-23	Ματ. η' 5-13
29	Ε' Ματθαίου	δ'.	Ε'.	Ρωμ. ι' 1-10	Ματ. η' 28-θ' 1

ΖΩΗ ΥΠΗΡΕΣΙΩΝ -- Ο ΠΑΥΛΟΣ

(Συνέχεια ἐκ τῆς 137ης σελ.)

μεγάλες γίνονται αἱ ὑποχρεώσεις καὶ αἱ εὐθῦνες. Μὲ τὸ στόμα τοῦ Κυρίου πρέπει νὰ ὁμιλήσῃ καὶ ἡ δική μας φωνή. Νὰ σταυρωθοῦμε μ' Ἐκεῖνον γιὰ νὰ ἀπολαύσουμε καὶ τὰ ἀγαθὰ τῆς ἀναστάσεώς Του. Τί κι' ἂν κακοπάθωμε; «Οὐκ εἰσὶ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς».

Ἡ ἀρετὴ δὲν εἶναι παθητικὸς ρωμαντισμός. Εἶναι κίνησις πρὸς τὰ ἔξω. Ἐνεργεῖ μὲ φρόνησι ἀλλὰ καὶ γενναιοφροσύνη. Μύρια ἀστέρια πλάθουν τὸ διάδημά της. Εἶναι ἀπρόσβλητη στὴν ὑπόστασί της κι' ἀπὸ τὲς πειὸ βέβηλες ἐπιθέσεις, ὅταν εἶναι εἰλικρινὴς καὶ ἀκεραία. Γι' αὐτὸ εἶναι πολύτιμη καὶ πρέπει πληθωρικὰ νὰ ρεύσῃ στὴν ζωή, γιὰ νὰ ἀρδεύσῃ ἔργα, αἰσθήματα καὶ σκέψεις. Ἡ ἀρετὴ μὲ τὰς ἐκδηλώσεις της, ἡ πίστις μὲ τὴν ἀφοσίωσί της καὶ ἡ ἀγάπη μὲ τὸν ἀλτρουϊσμό της, εἶναι οἱ τρεῖς παραδείσιοι πόλοι γύρω στοὺς ὁποίους θὰ πρέπει νὰ κινοῦνται αἱ ἐκδηλώσεις τοῦ ἀνθρώπου. Καὶ οἱ τρεῖς αὐτοὶ πόλοι πρέπει νὰ στηθοῦν καὶ μέσα στὲς ἀπόμερες ἠθικὲς κακοτοπιές, στὲς πειὸ ἀκάθαρτες ἀτμόσφαιρες, στὲς πειὸ σκοτεινὲς χαράδρες τῆς κοινωνίας, γιατὶ ἡ ἀποστολὴ τοῦ Χριστιανοῦ εἶναι ἁγία φροντίδα γιὰ τοὺς ἀδυνάτους, τοὺς κατατρεγμένους καὶ τοὺς ἁμαρτωλούς.

Ὁ Παῦλος μίλησε καὶ δούλεψε ὑπεράνθρωπα γιὰ τὸν ἄνθρωπο. Μίλησε καὶ δούλεψε. Τὸ ἔργο του εἶναι ἀποθέωσις ὑπηρεσίας καὶ ἀγαθοῦ. Μένει νὰ ἐργασθοῦμε καὶ μεῖς μὲ ἀληθινὴ στοργή. Νὰ τὸν μιμηθοῦμε. Ἀλοιῶς τί νόημα μπορεῖ νἄχῃ τὸ πέρασμά μας ἀπὸ τὴν ζωὴ αὐτὴ τῶν ψευδαισθήσεων καὶ τῶν ἐφημέρων ἱκανοποιήσεων;

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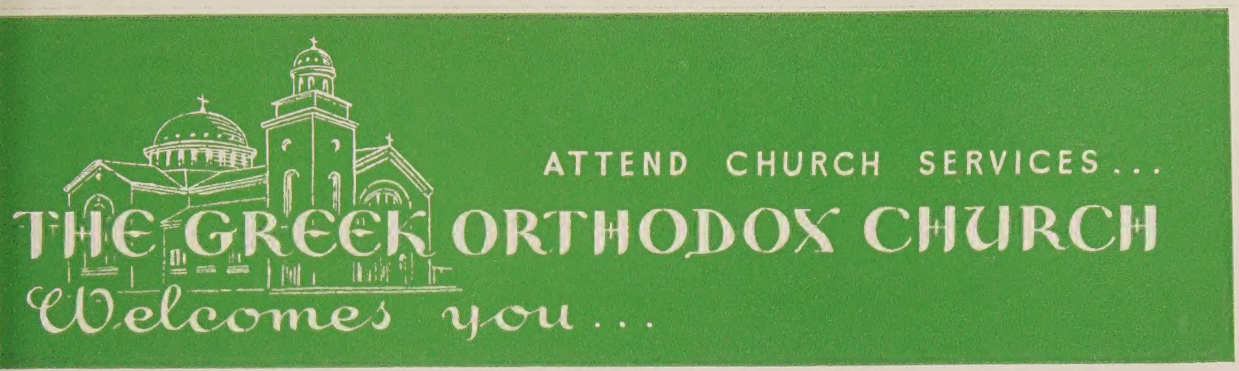

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Η ΛΟΓΙΑ

(Συνέχεια ἐκ τῆς 128ης σελ.)

ρου εἶναι καὶ ἡ προτροπὴ τῶν στιανῶν δι' ἔργα φιλανθρωπι-
διὰ πράξεις ἀγαθοεργούς.
όσας φορὰς ὁ κάθε Κληρικός,
χρεωμένος νὰ ἐνοχλῇ τοὺς ἀ-
ητούς του Χριστιανούς, ἄλλοτε
τοῦτον καὶ ἄλλοτε δι' ἐκεῖνον
φιλανθρωπικὸν σκοπόν, δὲν
ρεῖ τὴν διακονίαν του αὐτὴν ὡς
ν ἀνιαρὰν καὶ πεζὴν ἀγγαρείαν,
ποία τοῦ προσπορίζει οὐχὶ σπα-
ς καὶ ἀπογοητεύσεις οὐ σμι-
ς! Καὶ ὅμως ἡ ἀνιαρὰ αὐτὴ ἀγ-
ρεία εἶναι συνέχεια τῆς λογίας
Ἀποστόλου Παύλου. Εἰς τὸ
ν κεφάλαιον τῆς πρὸς Κορινθ-
υς Ἀης Ἐπιστολῆς, εἰς τὸ κε-
λαιον δηλαδὴ τὸ ὁποῖον προη-
ται τοῦ κεφαλαίου μὲ τὸ ὁποῖον
χολεῖται μὲ τὴν Λογίαν, ὁ Ἀπό-
λος Παῦλος πραγματεύεται ἐν
τὰ λεπτότερα καὶ σπουδαιό-
α Θεολογικὰ ζητήματα. Τὸ θέ-
μα τῆς ἀναστάσεως τοῦ Σωτῆρος καὶ τῆς προσδοκωμένης ἀναστάσεως ὅλων τῶν ἀνθρώπων. Ἡ μετάβασις ἀπὸ ἓν τόσον ὑψηλὸν καὶ ὑπερβατικὸν θέμα εἰς τὸ πεζὸν θέμα τῆς αἰτήσεως βοηθημάτων ὑπὲρ τῶν πτωχῶν τῆς Ἱερουσαλήμ, ἐκ πρώτης ὄψεως, δίδει τὴν ἐντύπωσιν μεταβάσεως ἀπὸ τὰ ὑψηλὰ καὶ αἰώνια πρὸς τὰ ταπεινὰ καὶ τὴν πεζότητα τῆς ἐφημέρου ζωῆς. Ἡ ὑπὸ τοῦ Ἀποστόλου Παύλου οὐχ ἧττον, ζητουμένη συνδρομὴ ὑπὲρ τῶν ἀναξιοπαθούντων Χριστιανῶν τῆς Ἱερουσαλήμ, ἀποτελεῖ τὴν πρακτικὴν πλευρὰν τῆς Χριστιανικῆς διδασκαλίας, διότι ἡ ἐλεημοσύνη καὶ ἡ συναντίληψις τῶν ἐχόντων ἀνάγκην βοηθείας εἶναι ἡ Χριστιανωσύνη αὐτὴ αὕτη ἐμπράκτως ἐκδηλουμένη.

Ὁ Ἀπόστολος Παῦλος, ὁ ὁποῖος συνδυάζει εἰς τὸν πολυσύνθετον χαρακτῆρα του τὸν ἐξόχως ἰδεαλιστὴν μὲ τὸν ἐξαιρέτως πρακτικόν, τὸν Οὐρανοβάμονα ἄνθρωπον τοῦ πνεύματος μὲ τὸν πεζὸν κοινωνικὸν ὀργανωτήν, ἔχει χαράξει τὴν λεωφόρον τῆς Χριστιανικῆς φιλανθρωπίας καὶ ἐμπράκτου ἐκδηλώσεως τῆς Χριστιανικῆς ἀγάπης, συναντιλήψεως καὶ ἀλληλεγγύης. Τὸ παράδειγμα τοῦτο, χρήσιμον παντοῦ καὶ πάντοτε εἶναι περισσότερον ἴσως χρήσιμον δι' ἡμᾶς τοὺς διαβιούντας εἰς τὴν χώραν αὐτήν, ὅπου ἡ φιλανθρωπία καὶ ἡ κοινωνικὴ ἀντίληψις εὑρίσκεται ἐμπεπιστευμένη, κατὰ μέγα μέρος, εἰς τὴν ἰδιωτικὴν πρωτοβουλίαν.

Ἡ λογία, ἡ προαιρετικὴ ὑπὲρ φιλανθρωπικῶν καὶ λοιπῶν κοινῆς ὠφελείας σκοπῶν συνεισφορά μας, θὰ ἐξακολουθῇ διὰ μέσου τῶν αἰώνων νὰ ἀποτελῇ ἓν ἀπὸ τὰ μεγαλείτερα καθήκοντα κάθε Χριστιανοῦ καὶ ἀντικείμενον τῆς ἀνυστάκτου φροντίδος τῶν συνεχιστῶν τοῦ ἔργου τῶν Ἀποστόλων, ἤτοι τοῦ Ἱεροῦ Κλήρου.

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